Periodical

The CRISIS

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Condensed Financial Report

SOUTHERN AID SOCIETY OF VIRGINIA, INC.

Home Office
525-27-29 N. Second St.,
Richmond, Va.

INCOME FOR 1926

Cash Bal. Brot. Fwd. Jan. 1, 1926	$ 289,424.81
Premiums and Sundry Accounts	914,868.26
Total Receipts	$1,204,293.07

DISBURSEMENTS FOR 1926

Claims paid Policyholders	$ 380,453.39
Investments and all other accts	430,514.44
Total disbursements	$ 810,967.83
Cash Bal. Dec. 31, 1926	393,325.24
Total	$1,204,293.07

ASSETS

Cash Balance	$ 393,325.24	
Petty Cash Fund	100.00	
Bills Receivable	9,306.71	
Stocks and Bonds	64,570.00	
Real Estate Mortgages	99,507.11	
Real Estate	374,801.96	
Accrued Interest and Rent	4,518.86	
TOTAL ASSETS		$ 946,129.88

LIABILITIES

Capital Stock	$ 100,000.00	
Deposits of Employees	28,267.71	
Reserved for Unpaid Claims, Int. and Taxes	6,224.93	
Policy Reserve	275,000.00	
Sundry Ledger Accts.	20,116.00	
Total Liabilities		$ 429,608.64
Surplus		516,521.24
TOTAL		$ 946,129.88

CAPITAL AND SURPLUS	$ 616,521.24
CLAIMS PAID TO DEC. 31, 1926	4,396,108.79

SOUTHERN AID SOCIETY OF VIRGINIA, INC.

Home Offices: 525-27-29 N. Second St., Richmond, Va.

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THE CRISIS

A Record of the Darker Races

W. E. BURGHARDT DU BOIS, *Editor* AUGUSTUS GRANVILLE DILL, *Business Manager* AARON DOUGLAS, *Art Critic*

Volume 34, No. 2 Contents for April, 1927 *Whole No. 198*

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The May CRISIS will contain a third report on Negro school conditions in the South; the story of a successful electrical engineer and manufacturer and an amusing case of "mistaken identity".

The Wide Wide World

THERE is revolution again in *Portugal*. The Portuguese are mortgaged, bound hand and foot to England. England owns her industries, exploits her lands, does her shipping, controls her railways, monopolizes her wine and threatens her vast African colonies. The Portuguese aristocracy, by birth and commerce are thus pensioners of a foreign power. The peasants are poor and ignorant. Between this upper and nether millstone, the frantic nation writhes.—None can judge *Mexico* who has not known the combination of a dominant state church, a stricken ignorant peasantry and a rich, ruthless neighbor, with a thousand millions invested in rich natural resources and government loans. To beat back entrenched superstition, educate and endow labor and simultaneously to escape the tyranny of New York Banks and the Hearst monarchy is a task for giants.—Piteous *Poland!* For a thousand years she has had the same fell disease: a land monopolizing aristocracy which loves its privilege of birth far more than its privilege of national independence. Down beneath this intolerable tyranny welter the Jews who are the backbone of commerce, the peasant who sow and never reap, the laborers who reap for others and never sow. On the apex struts Pilsudski, a swaggering swashbuckler toying with a worn-out crown and acting as Europe's cat's paw against Russia.—*Germany* has now a government with the Socialists excluded and with the open enemies of the Republic in the saddle linked with the Catholic center. The Royalists have yielded reluctant lip service to the Republic but they despise it and they are buttressed by a psychology of the rank and file of Germans which couples all past German greatness with the Kaiser and all recent humiliation with the Republic. Muddle of Man!—White Europe grins hopefully at *China*. They have brought to pass there the Great White Way of pitting the weak and oppressed and impoverished against the oppressed and impoverished and weak and letting them fight it out until they are too helpless to resist white "Civilization" and "Christianity". But today instead of a dozen warring war-lords there are but two parties: (1) The venal puppets of Pekin and Manchuria and (2) Canton backed by Russia. Softly, softly, Europe, there may be no pickings after all. —"Let the *world* disarm", cries Calvin Coolidge. Why doesn't the world disarm? Armies, navies, air force, poison-gas, young cannon-fodder are piling up over all Europe and here in America at frightful cost. Millions for war and pennies for health, education, public service. Why? Because Britain must protect her empire over black and brown and yellow against America, Germany and France; and France hers, against England, Germany and Italy; and Italy hers, against France and England; and Germany must get her empire back; and America must beat Europe to black oil and red rubber and all must watch the writhing slaves lest they wake from their opium of religion and fear of White Folk. Disarm? Like Hell—precisely *like Hell!*—they'll disarm!

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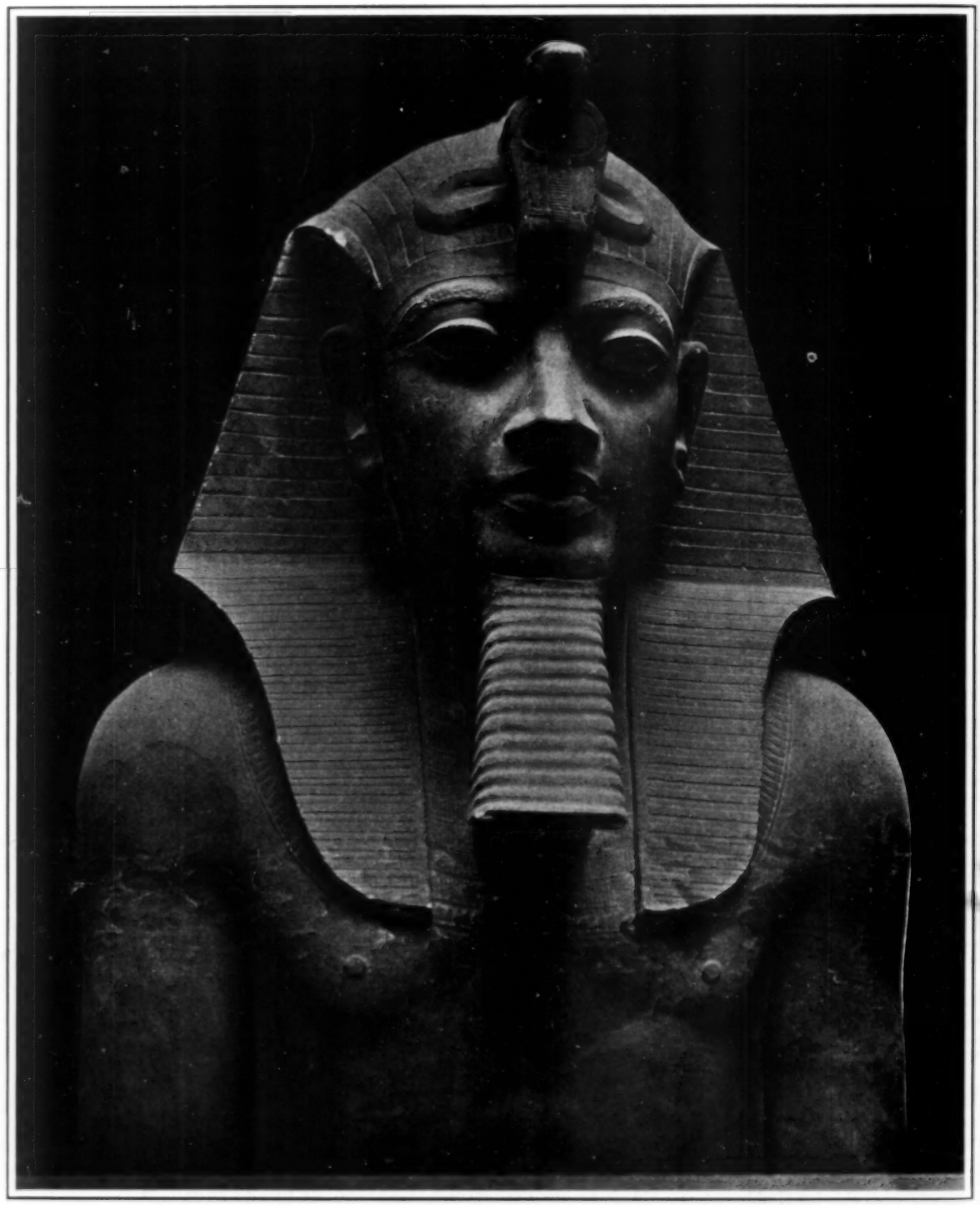

Colossal Bust of an Egyptian King, 1450 B.C.
No. 1608 Berlin Museum.

The Education of the Bond Family

By JAMES BOND

How a colored man put his whole family through college

I HAVE consented to write the story of the education of my family with the sincere hope that it may help to impress upon our young people the tremendous importance of what is known as collegiate and university training and further may inspire young parents to dedicate their lives to the most sacred obligation of giving their children the best education that they are capable of taking and that the parents are able to provide.

In the second place, it should be said that my family is typical, there being probably hundreds of Negro parents who could tell a finer story of struggle and achievement than I.

My family had a good mental, moral and spiritual background. My mother, a slave, was given away as a wedding present to her young mistress and taken from her mountain home to the Bluegrass country at the age of fifteen. After Emancipation she returned to her original home, taking with her her two sons who first saw the light in the closing days of the Civil War.

Single handed and facing obstacles that to ordinary women would have been insurmountable and with prophetic vision, this unlettered slave mother set herself to the task of educating her two sons, of giving them what was called in those days a "classical education". How well she performed her task may be judged from the story that follows.

Fired by the teaching of my mother, at the age of sixteen with all of my belongings in a pillow case and driving a steer, I started out to get an education. I walked the entire distance of seventy-five miles to Berea College where a few years later my brother Henry followed me. Entering the primary department, after thirteen years of experiences that would fill a book, ranging all the way from comedy to tragedy, I was graduated with the degree of B. S. Three years in Oberlin Graduate School of Theology gave me the degree of B. D., followed later by the degrees of M. S. and D. D. from Berea.

Henry, the younger son, having also received his education at Berea returned to his mountain home in eastern Kentucky where he became a prominent attorney, land-owner and influential citizen. Of his nine children, seven have completed collegiate and professional courses in such schools as Knoxville, Meharry, Rush Medical College, two becoming physicians, one a college professor. The two youngest children are now students in Knoxville College.

My wife, Jane Alice Brown Bond, whose early training was received in the public schools of Washington, D. C., and Dunbar, Pa., graduated from Oberlin with an A. B. degree in 1893, with high honors, having worked her way through college as private secretary to one of her teachers. She also was blest with a mother of vision, of prophetic insight and of indomitable courage and also possessed with a passion for the education of her children.

The Bond Family.

Our children had, therefore, a substantial background and began their young lives in an atmosphere of deep religious fervor, intellectual intensity and altruistic idealism. The dominant note in our home was Christian education, "classical" or "higher" education.

MUCH of the education of our children was done in the home. We felt that the mere imparting of knowledge, rule and formula, important as it was, was rather a minor part of training for life work, that the setting up of proper ideals, the creating of the proper kind of attitudes, the storing up in reservoir, supplies of physical, moral and spiritual power, constituted the big elements in education. We therefore provided for our children books, papers, magazines and bent every effort to cultivate in the youngsters a love of good literature. I taught them to swim, to fish, to shoot. We hiked together, spent nights out in the open discussing the mysteries of the worlds about us and slept beneath the stars, wrapped in our blankets. It was a happy day for me when the older boys could bring down game birds with more accuracy than their father. One of the proudest moments of my life was the day when for the first time these boys undertook to swim the Cumberland River, while I sat on the bank anxiously watching the effort. As they climbed out on the other side and rested their tired wet bodies in the sand, my heart beat with proud expectations, for had they not won out in the first real adventure in which they had risked their lives and was not this to be typical of their lives ever afterward; was not life itself a venture, a risk, a struggle; and was it not my duty to see that these boys were trained for this great adventure; and was it not true that much of this training must be done before they reached the college or university? And in this adventure, this struggle, were they not to need more than almost anything else pluck, courage, determination, the never-give-up spirit? Remembering my own struggles I knew that it had been these elements that had carried me through, for in my thirteen years of struggle at Berea there was not a single day that I had not rather

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Revisiting the South

By MARY WHITE OVINGTON

IT so happened that after the Atlanta riots of September 1906 I was asked to go South to note conditions among the Negroes, especially in their relations to the whites. I made a leisurely trip, spending the winter and spring in the Gulf states, particularly Alabama. I sent a number of my impressions to the Evening Post. Now, for the first time in twenty-one years, except for a brief trip to Atlanta, I have seen again some of the same places and have even been able to talk with some of the same people. It has been interesting to note where conditions seem static and where there is change.

The prosperity that is so evident in the North is evident also in the South. It is pleasanter traveling than formerly. The hotels, even in small cities, are clean and well run. There are attractive shops where one can even buy books. More streets are well-paved and new school buildings are apparent. Jackson, Mississippi, seemed especially modern, a far neater, cleaner capitol than Albany. One would enjoy having to hike there to attend a hearing. Good automobile roads link the larger cities and train travel, even on the local in the day-coach, is not an ordeal. The wayside station has known the mop of the cleaning woman. Watching the people, white and colored, from the train, one notes fewer rags and more mail-order clothes. Even the hogs have changed. The razor-back is less common on the highway and in the field, giving place to his better-bred brother in the pig-pen. And the trains, in my three weeks' travel, were always on time!

On the other hand, the rural landscape, for hundreds of miles, seems unchanged. Through the rolling country the crops are corn and cotton, nothing else. The tree is the pine, too many already cut for timber. The clay roads wash into gullies and the grass is only an ugly weed. One reads so much of the luxurious growth of the Southland, but it must be confined to a small area. Certainly, where man touches these hillsides, they become ugly. The log-cabin has long ago given place to the clapboard house of two or four, or even six rooms, but the house is unpainted and it stands on its props like a wart on the landscape. The open space is not enclosed and under its floor roam the poultry and the pigs. The ground about it is bare, with no shrubs planted near. A New England farmhouse, with its lilac bush at the doorway, its elm tree by the road, has a far more colorful and luxuriant setting. Here, the hot summers kill the grass and the red clay washes away in the rain, so that where you have a path today, you have a gully tomorrow. To make a farmhouse lovely requires far more time and patience than it does in the North. And since the majority of the people in the cabins are tenants, why think of taking the trouble? Roses will bloom, they know, even among the chickens and the pigs.

Changes in Twenty-one Years

TUSKEGEE, where I made my first stop, shows a great change after twenty-one years. The straggling group of buildings has become an imposing and beautiful campus. But it is not the buildings that impress me most. However familiar the landscape through which I have traveled may have been, the students, as they march down the road into chapel, look different. They carry themselves with an assurance that was formerly lacking. They are better set up, especially the girls. One notices that they are younger than the 1906 girls, a sure sign of economic improvement in the condition of the parents. There are no longer numbers of men and women in the twenties, coming here for their first chance at an education. Negro illiteracy is still found in the South, but it is not in the class that is willing to work its way to win an education at Tuskegee. Later I went to the Calhoun Colored School. Here, too, the condition was the same, —a younger age for the students and more alertness, more confidence.

Many influences have been at work in these twenty-one years to produce this change of attitude, but the fundamental one has been the improvement in the colored man's economic condition. The exodus to the cities, and especially to the North, has been going on for a dozen years and its effect is noticeable. The distraught landlord has used old ways of force and violence to prevent it, but he has been unable to keep his tenants from getting away. Even, I was told, in the bottom lands, where the soil is rich, where profits are large and where peonage flourishes, the Negro has managed to escape. Untilled acres have forced the white plantation owners to share their prosperity in some measure with their remaining tenants if they are to have any prosperity at all.

Twenty-one years ago, at Calhoun, I heard sickening stories of cruelty. Black tenants had been murdered and beatings-up were not uncommon. There was one Negro going about bent double, as a result of a too-horrible beating. But there was no story of brutality to relate today. If men intend to keep their tenants, they must treat them with consideration. There has been a veritable change of heart in one landlord. He has abandoned peonage and is known today for his fairminded policy. But still the tenants are leaving as they are leaving the country all over the United States.

THERE is a form of segregation, I am told, going on in the rural districts, that may in time check emigration. When two or three colored families of more than average intelligence are in a community, they attract others to the same place. They see the chance for a better church, perhaps for a decent rural school. The coming in of more Negroes is accompanied by a tendency on the part of the whites to leave. Their energetic members will go where the whites predominate. So, without legislation, which always works badly, Negroes are tending to build up little communities by themselves. This may prove important; for as long as the Negroes are separated by law from the whites in their educational and social life, they will probably do better to gravitate into such rural groups. They may even gain enough in power to be able to voice their demands. They are still shamefully cheated in the distribution of state funds for education and for any local improvements.

ATLANTA, after its race riots in 1906, had a sinister look. But it is in Atlanta today that I find the one outstanding movement in the South for the improvement of conditions among the Negroes, the Interracial Commission. I suspect that the riots were the beginning of a serious probing of hearts in that city, as happened later in Chicago. But while a local movement started in Atlanta after the riot, the Interracial Commission, operating throughout the South, came at the close of the World War. It worked at first to prevent violence against the returning Negro soldier. For a short

time it received a little money from the War Work Council. After the excitement of the returning troops had died down and colored and white were back at their hum-drum work, the Commission entered upon an organized effort to promote better relations between the two races.

The Committee succeeds or fails in securing justice for the Negro, in gaining for him a more equitable division of school funds, in promoting health, in preventing violence, according to the power and enthusiasm of the white persons who head the movement in their community. The Negroes are brought into consultation and they sometimes speak plain truths; but they are disfranchised, treated as a people apart and their cooperation is rather a compliment than a right. They may express their wants, but they must look to the whites to secure them. Thus, as I have said, the success of the Commission in securing definite advantages for the Negro depends upon the aggressiveness of the whites. In Atlanta, I found that the Commission had been instrumental in bringing to the Negro a share in the city's welfare work. The new high school,—Atlanta has waited all these years to build a Negro high school,—has come probably more through the efforts of the Negroes than through the Commission. There is one time when the colored man has political power in a southern city—when there is an election on the question of the issuance of bonds. Atlanta Negroes refused to vote for a bond issue until they had a clear understanding that they would have a new high school. But such other good things that have come their way the Negroes owe largely to the energy of their white friends.

IT is open to question whether the Commission is always a benefit. A thoughtful colored woman in Memphis told me that it could be a hindrance rather than a help. An aggressive Negro may be put on the city commission and then be forced to do nothing. When he complains, he is told that he must be silent or he will hurt the organization of which he is a part. He is given a position and kept quiet by promises. I thought of this when in Augusta. Augusta has not had a new school building for Negroes in twenty-one years. Two of the buildings were very old then, one a barracks left from the Civil War, a nasty location, set in a dirty slum, a railroad track on one side and a canal on the other. The Commission has wide-awake, able Negroes in its membership, but they are told to trust the whites and to be sure not to vote against bond issues. Perhaps the Commission is helpless. Augusta may be a mean city. Certainly her northern tourists are indifferent and useless. I know that her public school buildings for colored children are the most disgraceful things I saw in the South.

But it is not in the realm of actual achievement that the Interracial Commission, as I learned to know of it in my trip, is of chief importance. It is in its spirit. And nothing could be more fortunate than that it should have as its chief executive a humane, fair-minded man, without cant and without prejudice. Mr. Will W. Alexander, executive secretary, white recipient of a Harmon Award for 1926, is, therefore, trusted by the Negroes, radicals and conservatives. And the work that he is doing quietly throughout the South is bringing educated white people into pleasant contact with educated colored people. He does this not only through the meetings of the Commission, but in various ways. To do it at all is a revolution.

Only a white person who has been accustomed to move freely among Negroes can appreciate the segregation of the South. It stares you in the face. Continually you see the signs "White", "Colored". I even saw in an Arkansas courthouse, "WHITE WATER" "COLORED WATER", with a fine disdain of punctuation. When you enter the railroad station, you see the colored shunted off to an inferior waiting room. You buy your ticket at one window, they at another. You ride in separate coaches. When you leave your train, you must watch that you do not walk toward the colored section, though you are not likely to make a mistake, since to you, while you pay no more, is always given the best accommodation. In the street car, yours are the front seats. At every turn you are shown that a colored man belongs with the "untouchables". To grow up in this atmosphere means to be painfully conscious when in the presence of any Negro who is not a servant. It means too the besmearing Negroes with the stigma of "colored" wherever they may travel, from the North pole to the equator. The southerner's idea of segregation is to deny the educated Negro the right to remain anywhere where he, the southerner, has decided to put his foot. He is denied all those beautiful things that accompany city life—art, music, the drama. He may not hear an opera, or see a good play, or enter a public library. This is the gospel which the southerner has preached, day in and day out, throughout the world.

OVER against this, the Interracial Commission is preaching another gospel—the plain, unannotated doctrine of Christian fellowship. It is doing this by education, by showing the white world what the colored world is like. It accomplishes it in its literature, in its promotion of courses on the race question in Southern Universities, but most of all through what it calls its Adventures in Good-will.

An attempt to recite the pleasant ways in which colored and white have been brought together would spoil the whole work. Friendliness should not be turned into a spectacle. One may note a few instances—such as the singing of the spirituals by colored choirs in white churches, the white choir later making its way through an unfamiliar, neglected neighborhood to take part in the services of a well-appointed Negro church. When I was at Atlanta University, students in its senior class had just been meeting with students in the white colleges. "And we had a pleasant, interesting time," one of the girls told me. The Y. M. C. A. and the Y. W. C. A. have held many meetings of white and colored. The young people of the two races are having a chance to interchange ideas.

THE most dramatic interracial story that I heard on my trip was that of the work of George W. Carver of Tuskegee. Professor Carver is in charge of the chemistry department and has engaged in important research, securing hundreds of products from the peanut and the sweet potato. Recently, he has been making paints of extraordinary brilliance from red clay. He is an elderly man, unassuming, a quiet, industrious scholar and a lover of men. The Interracial Commission secured an invitation for him to lecture on chemistry before a white college. He gave his talk, not a word of it remotely touching the race problem. But when the lecture was over the boys crowded about him, leaning over his shoulders, interested deeply in his subject and loving his personality. They have seen a great scientist and he is black. A man who was born a slave. They find him with those lovable qualities that the old fashioned writers delighted to portray. They get to know him. And while he helps them as one of Joel Chandler Harris's or Thomas Nelson Page's old uncles helped his boys in the past, they see that he is not the servant sitting in the kitchen, but the chemist in his laboratory, Fellow of the Royal Society of Great Britain, recipient of the Spingarn Medal in the United States. Without saying a word on the subject of race, Professor Carver is the best propagandist for the doctrine of good fellowship that the Interracial Commission knows.

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Brazil

A Review of "The Conquest of Brazil" *As Told by* ROY NASH

NEARLY every American who has written of Brazil has been at special pains to ignore the Negro and the Indian. They may be mentioned as slaves or peons, but we are given tacitly to understand that Brazil is a white country done by white folk; and that while it may have its peculiar brand of "race problems," nevertheless, it is emerging "white". Of course, Roy Nash could have written no book like that. Mr. Nash was the third Secretary of the National Association for the Advancement of Colored People. He came to us in 1917 and served two years, when the Association gave him and its Chairman, Major Spingarn, to the Great War.

After the war, Captain Nash went to Brazil and in 1926 he published his great work on Brazil,* which immediately becomes the standard work and interpretation of Brazil for English readers. But it is not simply standard, it is readable; and it is not simply readable, it dares to be frank and true.

In his very first chapter, he says, speaking of the year 1500 when Portugal and Lisbon led the world upon the sea:

"White hands, in whose clutches naked black bodies writhed powerless, reached out of the North, reached up from the sea and grasped their daughters and sons, their chiefs and their priests and their most stalwart warriors. Into the Unknown they went, in chains. Not one came back. Calamity brooded above the blacks of West Africa on New Year's Day, in the year of our Lord 1500.

"But across the blue water to the west, other gentle savages reclined in their hammocks along the Amazon, naked brown tobacco-smokers unconcerned about the morrow, for they still had three months to rehearse for the ceremony of being discovered and there was probably not one among those Hopeless Heretycks who would have offered a Brazil nut for all the blessings Christianity had to confer. The simple souls did not even know that 1500, the Year of their Doom, had dawned.

"Portuguese, Negroes, Indians.

"These are to play the leading parts in the drama we are about to witness."

THEN he begins his story. First he frankly regards the story of Brazil as a story of race mixture on the widest modern scale. He sweeps aside legends of absolutely and eternally separate races:

"Scientifically minded men are no longer given to characterizing the traits of races in the offhand manner of a generation or two ago. The difference between primitive and civilized man we are finding to be so slight that one cannot throw stones at the savage without danger of hitting the savant."

And he studies the Indians and the Negroes whose work and blood went to make Brazil.

"If it is difficult for a civilized mind to enter sympathetically into the mind of a naked forest Indian, it is well-nigh impossible to contemplate the Negro except through a veil of prepossession and prejudice which distorts the image and warps the most patent fact. Yet the day is not distant when all men will be forced by the logic of events and the siftings of science to recognize the simple truth, that one species, Homo sapiens, embraces the totality of human beings upon this earth and that there is no widespread type of mankind but has vital contributions to make to any civilization intelligent enough to avail itself thereof."

He gives a long and sympathetic account of primitive Negro civilization.

"Nothing but archeological finds yet to be made can wrest from the Negro his claim to be the inventor of the smelting of iron, the very keystone of modern industrial civilization, a gift to the race that ranks with fire or written speech."

Mr. Nash notes the Negroid strain of the Portuguese themselves, both before and after the African slave trade.

"From the period of Moorish dominance in Portuguese history three things are worth stressing as bearing directly upon twentieth century Brazil and the first has to do with just that subtle difference between brown and brunet. Many North Americans profess horror at the intermarriage of white and colored types which is so common in South America. Mark well, then, that the first contact of the Portuguese and Spanish with a darker-skinned people was the contact of the conquered with their brown-skinned conquerors. And the darker man was the more cultured, more learned, more artistic. He lived in the castles and occupied the towns. He was the rich man and the Portuguese became serfs upon his land. Under such conditions, it would be deemed an honor for the white to marry or mate with the governing class, the brown man, instead of the reverse. Nor was it only the Portuguese peasantry whose blood mingled with the Moors: Alfonso VI, who united Castile, Leon and Galicia in 1073, to cite but one of many instances of marriages between Christian and Arab nobles, chose a Moorish princess, the daughter of the Emir of Seville, to be the mother of his son Sancho."

MR. NASH declares of the present Brazilian race formed of Iberian Negroes and Indians:

"When, to the strains mingled by the migrations of man to and fro across the Iberian Peninsula, you add the blood of the American Indian (first cousin of the Asiatic Mongolian) and the African Negro, you are going to get a type that is more nearly an average and a synthesis of the totality of humanity than anything that has existed upon this planet since differentiation began. From the biologic angle, the Brazilian drama develops a theme of tremendous import for the race."

Mr. Nash's treatise is divided into four parts. The first, of five chapters, is on the peopling of the lands. It studies the Indian, the Negro and the Portuguese; the physical characteristics of the country and the history of its settlement. Mr. Nash estimates that a million and a half Negroes landed in Brazil between 1821 and 1850. In the century from 1821 to 1921 there has been added to this million and a half Negroes, three millions of Mediterranean peoples and three hundred fifty thousand from Central Europe, making the total original Negro element about twenty-nine per cent.

He then explains the attitude of Brazil toward the Negro:

"SLAVERY was the most significant single fact in sixteenth, seventeenth, eighteenth and nineteenth century Brazil. How she finally emerged from Negro slavery without hatred is perhaps the finest tale in her whole history."

He gives credit for much of this attitude to the Marquis Pombal as "the originator of the great Brazilian idea:

* "The Conquest of Brazil," by Roy Nash. Harcourt, Brace and Company, New York, 1926. 438 pp. $5.00.

to incorporate all castes and colors in one body politic on a footing of absolute equality." At the beginning of the 18th Century when Pombal worked, the Negroes formed a large part of the population of Pernambuco and Bahia:

"The black population there was then so numerous that travelers said one might imagine himself in Negroland; Frezier estimated the proportion of blacks to whites at twenty to one; Vieyra says that in the city of Sao Salvador alone twenty-five thousand Negroes were catechized and instructed in the Angolan tongue, besides a much larger number outside the city. It is safe to say that in 1700 Bahia had ten times as many Negro slaves as Virginia."

But, as Mr. Nash says:

"The Portuguese are more color-blind than any other people in Europe. They are so color-blind that they will look straight at a black man and see only a man. They share this peculiar optical defect with the French, Spanish, Italians, Jews, and Syrians; but with the Portuguese it is developed to a noteworthy degree."

The chances for emancipation, especially for mulattoes, were large in Brazil, even from the beginning.

"So from the first in Brazil we have to distinguish between a black current flowing into the stinking cesspool of bondage and another current, not quite so black, trickling away to join the waters that purled down the rapids toward real freedom. Far be it from me to make light of the horrors that floated on the first, even under the best conditions. Each hardy bag of leather-covered bones that survived to reach Brazil gazed four times, on the average, upon the death of a kinsman before his own skinny body was landed in beautiful Rio de Janeiro or the Bay of All the Saints. . . .

"Men have never been subjected to a more rigorous physical selection; the black slave who arrived in America proved his exceptional physical fitness by the fact that he could walk down the gangplank. It was the filthiest institution that has ever won the enthusiasm of large masses of men. Nevertheless, Negro slavery in Brazil was not so bad as in Dutch Guiana, the British West Indies, or the United States; the black Army of Labor that answered the summons of the Portuguese recruiting sergeants took up positions which were not altogether hopeless."

NEGROES fought in the Brazilian armies back in the 18th century, but as Mr. Nash points out:

"There was very little in Portuguese law and much less in Brazilian public opinion to degrade either Caribocas, Mulattoes, or free Negroes. At the beginning of the eighteenth century there were prohibitions against colored people holding positions of public trust, but before the end of the century we encounter not only black clergy in Brazil but even black Bishops."

The result was that the proportion of free Negroes in Brazil was very large. By the beginning of the 19th Century there were very nearly as many free Negroes as slaves. Slavery was not officially abolished until 1888. Lincoln freed four million slaves and Brazil two million. But the four million was a much smaller proportion of the total population of the United States than the two million was in Brazil. In the United States slavery lasted two hundred forty-four years; in Brazil three hundred fifty-six.

What was the result? Fusion, intermarriage, intermingling of blood on such a scale that practically all previous white writers on Brazil have been silent or vaguely allusive. Mr. Nash is frank and definite:

"Portuguese, Negroes and Indians, with a nineteenth century increment of Mediterranean peoples, Central Europeans and Asiatics have fused into a nation of Brazilians thirty million strong. Pombal's vision of a people who shall rise above race hatred and caste and color has come true. Except the Portuguese colonies in Africa, Brazil is the one country in the world where fusion of Europeans and Africans is going on unchecked by law or custom. More than in any other place in the world, readmixture of the most divergent types of humanity is there injecting meaning into the 'égalité' of Revolutionary France and the 'human solidarity' of philosophers and class-conscious proletarians. Destiny has erected in Brazil a social laboratory which shall reveal the significance of 'race' and either confirm or give the lie for all time to the superstition that the admixture of widely different stocks spells degeneration.

"If the Brazilian experiment in unconscious brotherhood fail, those who view with alarm the 'rising tide of color' and see a 'yellow peril' gathering in the Orient, will consider that failure an overwhelming vote of confidence in their thesis. If, on the contrary, Brazil goes on to develop the finest civilization which ever flourished in a warm climate, a civilization powerful enough to enable her to sit on the bench of equality beside the Powers of the temperate zone that now proclaim themselves Lords of Creation, an increasing conviction will, in time, lay hold of the human mind that the mating of the most diverse strains of men is no more disastrous than the mingling of the streams that form a mighty river. Brown currents, dark waters and white unite to make the Amazon; all the rivers of the world

(*Turn to page* 61)

How We Spend Your Money

An Accounting by the N. A. A. C. P.

THERE is given below the audit of the finances of the N. A. A. C. P. and THE CRISIS, made by W. C. Heaton and Company, Certified Public Accountants of New York City, for the year ending December 31, 1926.

It will be noted that there was in the Legal Defense Fund at the close of the year a total of $37,581.52; of this amount $10,060.27 being in interest-bearing saving accounts and $27,521.25 in listed railroad bonds which bring a maximum interest return coupled with security and negotiability. The Legal Defense Fund is a trust fund to be expended only in legal defense cases coming clearly within the scope of the Association's activities. No part of it can be used for any other purpose. The present sum is what remains of the amount raised through the appeal of the N. A. A. C. P. to the country at large for a fund to fight the Sweet Cases in Detroit and residential segregation cases testing the validity of property holders' covenants in debarring Negroes from owning and occupying property, the Texas "white primary" cases and other litigation in defense of the Negro's citizenship rights.

The generous response to the Association's appeal for a Legal Defense Fund, however, limited its resources in other departments. The operating expenses such as administrative, publicity, field, stenographic and clerical salaries; rent; printing; postage; traveling expenses and such necessary charges are paid from the General Fund. Many friends of the Association contributed to the Legal Defense Fund and were unable to renew their memberships which go into the General Fund. Thus there was a net loss for the year in the General Fund, though the Association ended the year with more money in hand in all funds than in any previous year. The National Office and the Branches are emphasizing the Spring membership campaigns to wipe out this deficit in the General Fund.

This report of the Certified Public Accountants, in addition to the regular examination of the accounts of the Association and THE CRISIS which is made each year, contains the audit of THE CRISIS School Survey Fund. It will be remembered that the American Fund for Public Service (more generally known as The Garland Fund) gave to THE CRISIS the sum of $5,000 for a study of education and educational facilities for Negroes in certain Southern states. The results of the surveys in Georgia and Mississippi have been published in THE CRISIS and there will appear during 1927 the studies made in six other states—North Carolina, South Carolina, Alabama, Louisiana, Texas and Oklahoma. The auditors' report in full follows:

Report of W. C. Heaton and Company, Certified Public Accountants, 25 West 45th Street, New York.

National Association for the Advancement of Colored People,
69 Fifth Avenue,
New York City.

GENTLEMEN:

Our examination of the accounting records of the NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE—GENERAL DEPARTMENT has been completed for the year ended December 31, 1926. In connection therewith we have prepared and submit herewith the following financial statements:

Exhibit A—Balance Sheet, December 31, 1926.

Exhibit B—Statement of Income and Expenses (Exclusive of Special Funds) for the Year Ended December 31, 1926.

Exhibit C—Summary Statement of Special Funds for the Year Ended December 31, 1926.

While a detailed audit of the accounts was not made, extensive tests were applied to determine the correctness and accuracy of the various entries. We have made the usual verification of balance sheet items.

There has been a decided shift in asset and liability items during the year, as reflected in the condensed comparative balance sheets at December 31, 1926 and 1925, shown below:

ASSETS	1926	1925
Cash	$20,622.46	$46,726.75
Bonds	27,521.25	.....
Inventory	55.50	55.50
Furniture and Fixtures (Net of Depreciation	3,806.80	3,869.12
Deferred Charge	121.11	393.38
Total Assets	$52,127.12	$51,044.75
LIABILITIES		
Special Fund Reserves	$40,818.92	$29,922.12
Accounts Payable	167.42	.....
Total Liabilities	$40,986.34	$29,922.12
NET WORTH		
Balance, January 1st	$21,122.63	$6,972.96
Net Gain or Loss for Year	9,981.85	14,149.67
Net Worth, December 31st	$11,140.78	$21,122.63

It was noted that there were minor expenses amounting to less than $200.00 applicable to the year 1926, which were not entered in the books before closing. On the other hand, there was interest on bank accounts amounting to about the same figure, which also had not been entered in the books before closing. We have not asked that the books be adjusted for these small amounts, and the statements presented herewith are in accord with the books.

In our opinion the appended balance sheet and statement of income and expenses state, with substantial accuracy, the financial position of the General Department of the National Association for the Advancement of Colored People at December 31, 1926, and the financial operations for the year then ended.

Very truly yours,
W. C. HEATON AND COMPANY.

EXHIBIT A

NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE

BALANCE SHEET, DECEMBER 31, 1926

ASSETS		
SPECIAL FUNDS (See Contra):		
Legal Defense Fund:		
Cash $10,060.27		
Bonds 27,521.25		
Total	$37,581.52	
Anti-Lynching Fund	3,132.40	
The Milholland Fund	80.00	
Special Memorial Fund	25.00	
Total		$40,818.92
GENERAL FUND:		
Cash	$7,324.79	
Deferred Charges—Advances to Employee for Traveling Expenses	121.11	
Inventory — Branch Files and Cards, Net of Depreciation	55.50	
Furniture and Fixtures, Net of Depreciation	3,806.80	
		11,308.20
Total Assets		$52,127.12
LIABILITIES		
SPECIAL FUND RESERVES (See Contra):		
Legal Defense Fund	$37,581.52	
Anti-Lynching Fund	3,132.40	
The Milholland Fund	80.00	
Special Memorial Fund	25.00	
Total		$40 818.92
GENERAL FUND:		
Accounts Payable		167.42
Total Liabilities		$40,986.34
NET WORTH		
January 1, 1926	$21,122.63	
Net Loss for Year, per Exhibit B	9,981.85	
December 31, 1926		11,140.78
Total Liabilities and Net Worth		$52,127.12

EXHIBIT B

STATEMENT OF INCOME AND EXPENSES

(Exclusive of Special Funds)

For the Year Ended December 31, 1926

INCOME:		
Contributions		$10,264.95
Literature Sales		532.68
Membership:		
Branches (Including Branch Contributions)	$30,319.72	
Members at Large	3,226.90	
		33,546.62
Total Income		$44,344.25
EXPENSES:		
Salaries:		
Administrative	$13,366.27	
Field	3,999.84	
Publicity	2,599.92	
Clerical	16,867.15	
Spec. (auditing)	125.00	
Total	$36,958.18	
Meetings	1,545.04	
Rent	2,920.08	
Light	148.55	
Contributions During Year	34,225.31	
Interest During Year	567.41	
	$60,158.98	
Disbursements During Year	22,577.46	
Dec. 31, 1926—Undisbursed Balance	$37,581.52	
MACLEAN MEMORIAL FUND:		
January 1, 1926—Undisbursed Balance	$17.08	
Transferred to General Fund	17.08	
Dec. 31, 1926—Undisturbed Balance	.....	
AMY E. SPINGARN PRIZE FUND:		
January 1, 1926—Undisbursed Balance	$600.00	
Dec. 31, 1926—Undisbursed Balance	.....	
SPECIAL MEMORIAL FUND:		
January 1, 1926—Undisbursed Balance	.....	

Very truly yours,
W. C. HEATON AND COMPANY.

BALANCE SHEET, DECEMBER 31, 1926

ASSETS

Cash:		
In Bank	$145.93	
On Hand	25.00	
Total		$170.93
Accounts Receivable:		
Advertisers	$3,837.60	
Less: Reserve for Doubtful Accounts	$1,200.00	
Net	$2,637.60	
Agents	$6,943.83	
Less: Reserve for Doubtful Accounts	2,000.00	
Net	4,943.83	
Due from Sale of Books, etc.	82.57	
Total Accounts Receivable		$7,644.00
Total Current Assets		$7,834.93
Inventories:		
Magazines	$400.00	
Paper in Transit	50.58	
Paper at Berkeley Press	87.06	
Books	66.65	
Total		604.29
Investments:		
Liberty Bonds	$1,000.00	
Black Swan Phonograph Stock	40.00	
Total		1,040.00
Deposit with Post Office		325.00
Deferred Charges:		
Printing and Paper, January, 1927, Issue	$1,531.52	
Stationery and Supplies	270.00	
Unexpired Insured Premiums	21.27	
Total		1,822.79

N. A. A. C. P. Prize Babies

Bernice Anderson, 2d prize, Pasadena, Cal.; Julia R. Bullard, 2d prize, Jersey City, N. J.; Barbara C. Durham, 1st prize, Pasadena, Cal.; Mildred Washington, 3d prize (1926), *Rochester, N. Y.; William H. Hayling, 2d prize, Trenton, N. J. Beulah M. Jentons, 2d prize* (1925), *Rochester, N. Y.; Roy Williams, 1st prize* (1925), *Rochester, N. Y.; James Herndon, 1st prize* (1926), *Rochester, N. Y.; Stepney C. Kibble, 3d prize, Trenton, N. J.; James Rose, Jr., 1st prize* (1924) *and Harold Rose, 2d prize* (1926), *Rochester, N. Y.*

Telephone and Telegraph	$36.56	
Postage	3,203.03	
Printing	3,260.06	
Multigraphing	164.86	
Depreciation — Furniture and Fixtures	201.32	
Traveling Expenses	2,863.12	
Miscellaneous	2,225.30	
Total Expenses		54,326.10
Net Loss for Year, to Exhibit A		$9,981.85

EXHIBIT C

SUMMARY STATEMENT OF SPECIAL FUNDS

For the Year Ended December 31, 1926

ANTI-LYNCHING FUND:		
January 1, 1926—Undisbursed Balance	$3,938.78	
Contributions During Year	199.33	
	$4,138.11	
Disbursements During Year	1,005.71	
Dec. 31, 1926—Undisbursed Balance	$3,132.40	
LEGAL DEFENSE FUND:		
January 1, 1926—Undisbursed Balance	$25,366.26	
Contributions During Year	$350.00	
	$350.00	
Disbursements During Year	325.00	
Dec. 31, 1926—Undisbursed Balance	$25.00	
THE MILHOLLAND FUND:		
January 1, 1926—Undisbursed Balance	.....	
Contributions During Year	$80.00	
Dec. 31, 1926—Undisbursed Balance	$80.00	

Department of Publications and Research

FINANCIAL REPORT OF THE CRISIS FOR THE YEAR ENDED DECEMBER 31, 1926

In our opinion the attached balance sheet and statement of income and expenses exhibit, with substantial correctness, the financial position of THE CRISIS as at December 31, 1926, and the result of operations for the year then ended.

(*Turn to page* 62)

POETRY AND PAINTING

The True American

By JOHN STRONG

AMERICA, here is your son, born of your iron heel,
Black blood and red and white contend along this frame of steel.
The thorns deep in his brow are set and yet he does not cower,
He goes with neither fears nor tears to crucifixion hour.
Nor yet does hatred blur his view of mankind's frail parade,
From his commanding triple coign, all prejudices fade.
The ebbing nations coalesce in him and flow as one,
The bright shining rainbow sweeping back to God at set of sun!
Mark well the surety of tread, the new song high in air,
The new note in the nation's throat, as permanent as prayer.
America, regard your son, The Cosmopolitan,
The pattern of posterity, The True American.

Bluebird

By EFFIE LEE NEWSOME

I JUST heard your soft smothered voice today!
I'm sure you'll flit on in your light-winged way,
Unmindful, undreaming of me,
Who have not yet seen you in blue and brown,
But just heard your lush notes drip down, drip down
As showers from the black ash tree.

Color

By EDWARD SILVERA

THEY taught me to believe that God is white,
That merit is alone found in this hue,
But since calm hours attend the darkest night
Why should I still believe such doctrine true?

They taught me that the angels are like snow,
That colors save their white all virtues lack,
But gazing on a swarthy sleeping babe
Makes me believe that angels too are black.

Tree

By ARNA BONTEMPS

IT grows with the thorn and wormwood
Near the river of life,
This tree,
Whose fickle buds
Bear twelve manner of fruit,
And whose leaves are for an healing
To the nations.
It grows with the bitter wormwood
On either side
The throbbing river of the soul,
This tree,
Whose name is Love.

Arna Bontemps.

¶ Arna Bontemps, whose poem, "A Nocturne at Bethesda", received first prize in THE CRISIS contest for 1926, writes: "It is not hard to furnish the notes of my biography. They are, as I remember them, few and unimportant. I am a Californian, born in Louisiana and living in New York City. In spite of irregularity in attending school I contrived to secure a degree of B. A. from one of the smaller California colleges in my twentieth year. About that time I found out that the writing of poetry is both immoral and vicious and out of my inherent integrity burned all my earlier efforts. Upon this same scene I determined never to write any more of it but rather to henceforth devote my youth and manhood to prose. However, neither of these resolutions have I kept. I am at present a teacher in a private school. That's all."

Portrait of an Old Woman

By F. MARSHALL DAVIS

LEATHER skin of a tom-tom stretched loosely
over dried marrowless bones
then painted with a brown
the color of parched corn
old and bent
like the hands
of the town clock
at two minutes past six
eyes the color of
weatherbeaten brown calico
and with just that much brilliance
born working
will go out the same way
she had a son
he is now doing time
at Leavenworth
for bootlegging
her tomorrow
is like her today
yet she can sing
of a Saviour Jesus
who washed away
the sins of the world
and left her white as snow
of a rest that will come in
the Great Beyond.
What a tragedy it would be
if she were mistaken.

After the Storm

By STERLING BROWN

THERE is pathetic beauty in it all;
O'erhead the murky, sullen rain-clouds pass,
The sun's first darting rays have pierced the mass,
Just now so grim, so gray. Again the call
'Is heard of storm-hushed robins. Maples tall,
To show the regal silver of their class,
Rustle their thirst-slaked leaves and on the grass,
Drenched into higher color, some last drops fall.

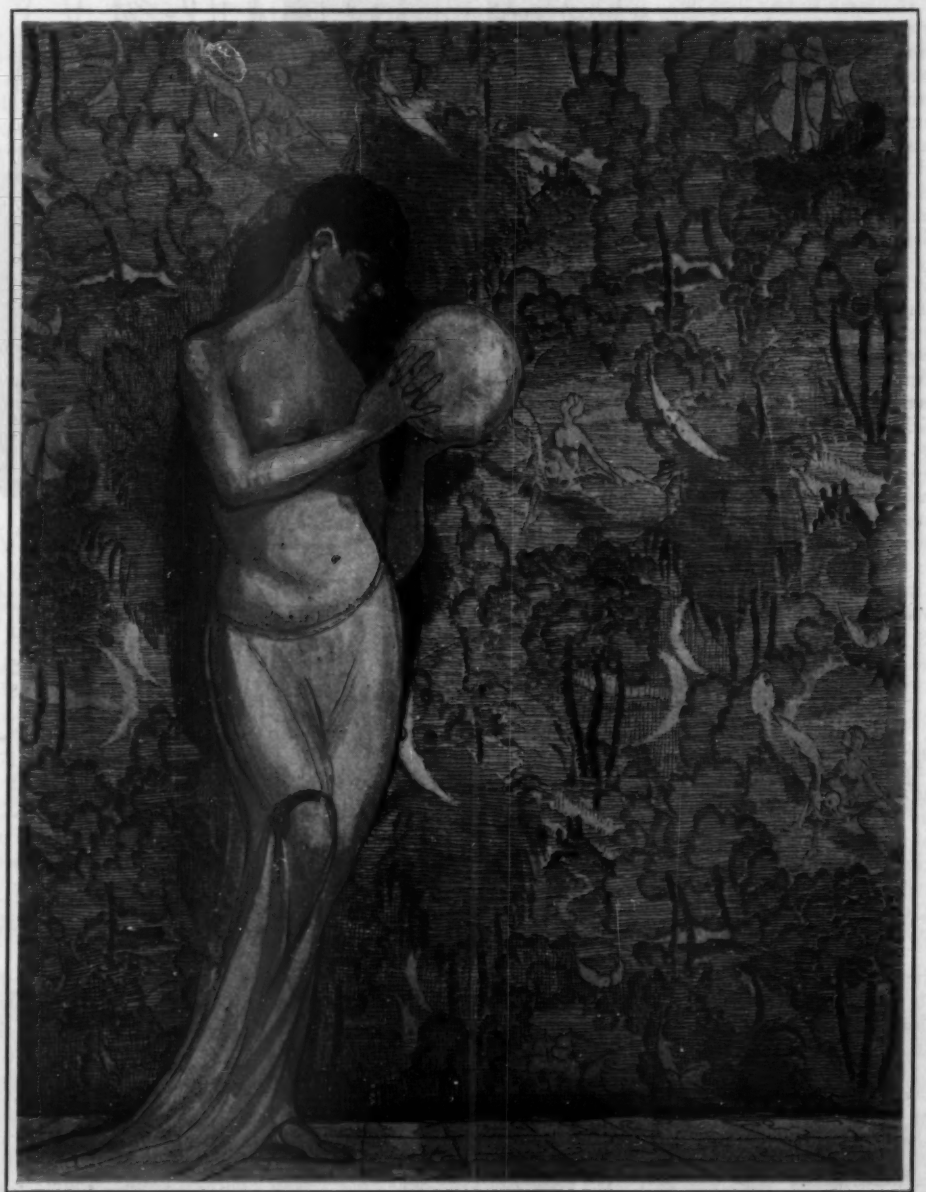
'Tis like that heart, whose happiness excelled
All others, which, with its gay threshold crossed
At last by sorrow's gloom, has fitly learned
To stifle throes of pain, has ne'er rebelled
In angry bitterness, has merely turned
Gayness to pathos, with no beauty lost.

Wishes

By GEORGIA DOUGLAS JOHNSON

Illustrated by Laura Wheeler

I'M tired of pacing the petty round of the ring of the thing I know—
I want to stand on the daylight's edge and see where the sunsets go.



I want to sail on a swallow's tail and peep through the sky's blue glass.
I want to see if the dreams in me shall perish or come to pass.

I want to look through the moon's pale crook and gaze on the moon-man's face.
I want to keep all the tears I weep and sail to some unknown place.

The Little Page

EFFIE LEE NEWSOME

Calendar Chat

THERE is a quaint old saying that when one is talking of a person the ears of the person discussed "must be burning". If I were to talk long of April there are hosts of modest little wild flowers in the woods that would "feel their ears burning". For they form a very important part of April.

Blue Violet, for instance, with its short stem and softly bowed head; Liverwort colored in the daintiest of rose and lavender and blue; Trillium or Wake-robin in its chalky white against the damp dark spring earth; Spring Beauty palely pink or as white as snow except for the faintest of crimson lines; Dogwood with its milky petals spread wide on boughs that look brittle and wet and black—all these blossoms of April could conclude that I spoke of them in connection with the month to which they bring their fresh early beauty.

And think of the hosts of birds that belong also to April's display. Some of them are so modest that I almost hate to mention their names; for instance, Bluebird as retiring as Blue Violet! But it isn't fair to keep you indoors reading of these wonders when you should be out-of-doors and with them all!

Till 3:33

THERE once was a rabbit
Who formed the wild habit
Of running away!
By highland or lowland
By dry land or snow land
He went every day,
With scarcely once stopping,
A-jumping and hopping,
He just could not stay.

At length he was found,
One time, by a hound,
But somehow got free.
He fled like a swallow
Right into the hollow
Of quite a large tree.
With all of his might
He stayed out of sight
Till 3:33.

Jonquil and Goldfish

OH, the goldfish sparkled and flashed that day! I can never forget how miserable I felt in contrast—I, a rusty bronze jonquil bulb from Japan. I sat in a clay pot with pebbles piled around me. Some one had placed the pot beside the goldfish.

He occupied a bowl of clearest glass and within the bowl was a tiny rock castle with arches and turrets that were swept by fringes of seaweed. The sunrise-colored fish, his white chiffon tail rippling on the water, went round and round within the bowl and I imagined that he gazed through the glass with scornful curiosity whenever he faced me.

Not only was I ugly. I was, moreover, foreign born. And I am certain the goldfish had forgotten that the first goldfish came from China—perches dyed with Cayenne pepper!

One day I poked up a stiff green and white thumb from the pebbles. I saw the round eyes of the goldfish peeping out in wonder. Every day I pushed the thumb upward higher. And then I let it become many tender green fingers. Still the goldfish floated about and watched me.

The tender green fingers I changed into green ribbons. The goldfish saw this. Then one night—perhaps the fish was sleeping at that time—I used the green sprays for a net and caught the tiniest stars possible, the smallest and whitest stars of all. In the morning the goldfish's eyes seemed to grow rounder.

I was "in bloom" as people would have expressed it. Furthermore, had I shaken one of my dainty flowerets into the aquarium below, the water would have become perfumed, so rich were the blossoms with fragrance.

"Oh, good!", cried someone who must have been the person who set me in the pot when I was too much of a bulb to know. "Here is my jonquil in full bloom the day before Easter."

She was so happy that she forgot to give the goldfish his flaky breakfast. She ran away and returned with three other persons who had high pitched voices like hers and they spoke in great surprise, as though it were marvelous for a bulb to become a flower. Or per-

(*Turn to page* 63)

ALONG THE COLOR LINE

MUSIC AND ART

¶ The present tour of the Fisk Jubilee Singers has been overwhelmingly successful. They have sung their operatic numbers and Negro Spirituals in Germany, Austria, Belgium, France, Italy, Spain and England.

¶ The graduating class of Tuskegee Institute recently presented a brilliant musical pageant depicting the race's suffering and deliverance from slavery. The spirituals used in this presentation were arranged by John C. Wright.

¶ The unusual story of a blind man, Edward E. Steele, a native of Portsmouth, Virginia, now living in New York City, is of great interest and significance to the race. He has struggled against almost insurmountable odds to his present position as a popular and successful radio performer.

¶ Mendelssohn's "Elijah", which will be presented by the Pilgrim Baptist Temple Choir of one hundred voices, accompanied by a symphony orchestra of thirty-five pieces is being given in Chicago late in April. James A. Mundy, who is well known in musical circles throughout the United States, will direct the Oratorio which includes among its members Barrington Guy of Washington, D. C., who will sing the title role of "Elijah", Lucretia Mitchell, Maeme Etheridge and Lemmyon Amoureux. Zelma Watson, Mrs. Jone Trice, Professor Norton Dennis and Hazel Baily are accompanists.

¶ George Garner, the Chicago opera tenor, sang at the Stoll, London, England, recently.

¶ Under the direction of R. Nathaniel Dett, the Hampton Institute choir sang at the Congressional Library,

Arthur P. Hayes, p. 53

Washington, D. C., recently. The interpretations of French and Russian folk songs, sixteenth and seventeenth century songs, English Christmas carols and a group of Negro spirituals, showed great ability and versatility.

SOCIAL PROGRESS

¶ A fine, new garage valued at $100,000 has been opened by Harvey and Mozee of St. Louis, Missouri.

¶ A license to operate in New York State has been granted to the Victory Life Insurance Company of Chicago.

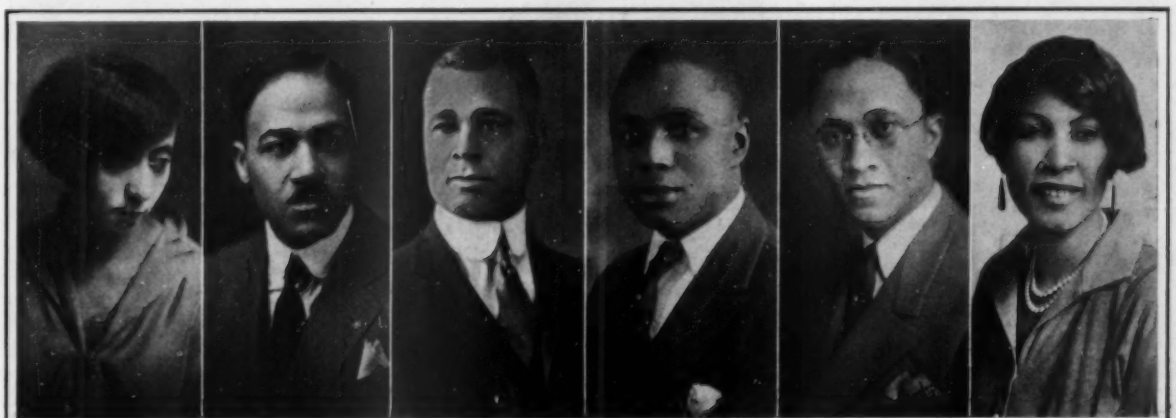
¶ A colored applicant for a position on the police force of Zanesville, Ohio, has been refused by the city administration although the applicant stood high on the civil service commission's list of eligibles.

¶ A resolution passed by the Brotherhood of Sleeping Car Porters asks that the porters be given a sufficient wage so that the generally practiced tipping system will be unnecessary.

¶ The annual report from the Dixwell Community House, New Haven, Connecticut, is an indication of the lively interest taken in social service work. During the year 1926 the Kindergarten Department accommodated 425 children; 5,201 girls and 6,080 boys under sixteen years of age made use of the building; 2,912 women and 4,743 men between the ages of seventeen and twenty-one were in attendance in the different departments. There was a total combined attendance for the reading room, supervised study room, committee rooms and the Sunday Forum of 33,786. The Visiting Nurses' Association clinics accommodated 1,119 patients. The total attendance in all activities was 67,040 which means that about 4,000 people actually used the building.

¶ With a capital stock of $100,000, the Century Life Insurance Company, the first legal reserve life insurance company organized by Negroes west of the Mississippi, was incorporated at Little Rock, Arkansas, in November, 1926.

¶ We have received the announcement of the William E. Harmon Awards for distinguished achievement among Negroes for 1927. Seven awards are open to American Negroes and the award in race relations is open to all Americans, white and colored. The awards will be presented on February 12, 1928.



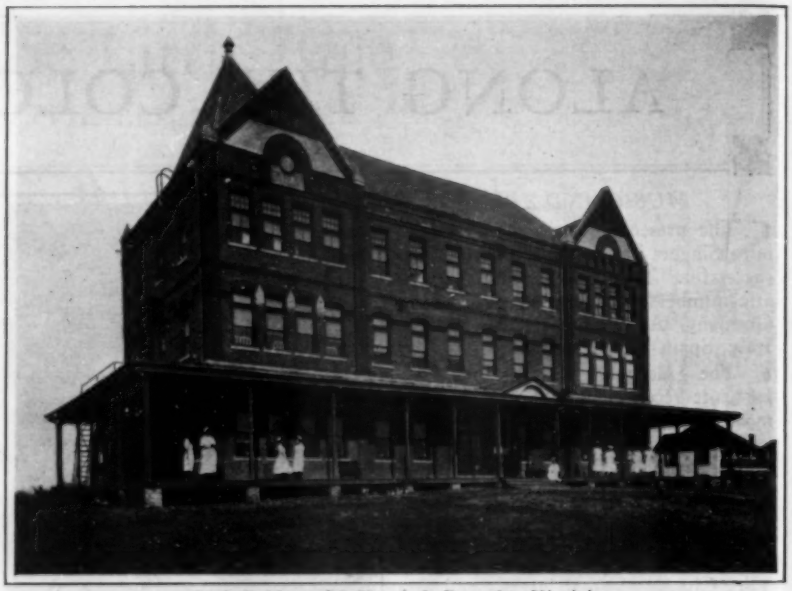
Miss E. Calimese *R. W. Cannon* *A. W. Mitchell* *J. S. McClain* *E. B. Dickerson* *Mrs. Sims-Puryear*

(*See page* 64)

¶ The Liberian Government has publicly denied the statements which have been circulated to the effect that the American Negro is not wanted in Liberia.

¶ The Burrell Memorial Hospital, Roanoke, Virginia, was founded in 1915 and is now one of the largest institutions of its kind in the South owned and controlled by Negroes. The plant, which consists of a completely modern building and five acres of ground, is valued at between $85,000 and $100,000. Connected with the hospital is a staff of five colored physicians and a Nurses' Training School accommodating fifteen girls.

¶ Rodman Wanamaker of Philadelphia recently announced one thousand dollars in prizes exclusively to Negro musical composers. The twenty-five prizes, divided into five classifications, range from a first prize of one hundred dollars in each classification, downward to ten dollars as the smallest prize in each group. This offer is being made through the Robert Curtis Ogden Association, composed of the colored employees of the John Wanamaker Store of Philadelphia in co-operation with the National Association of Negro Musicians.



Burrell Memorial Hospital, Roanoke, Virginia

EDUCATION

¶ William Johnson Trent, the new President of Livingstone College, Salisbury, North Carolina, was born in Charlotte, North Carolina, in 1873. He received his early training in the rural schools near Pineville, North Carolina, where he was brought up on the farm, and in the Episcopal School in his native city. In 1898 he received the B. A. degree from Livingstone College. The same institution conferred the M. A. degree upon him a few years later. President Trent has since done graduate work at the University of Chicago. He has served successfully as Y. M. C. A. Secretary in the Spanish American War, President of Greenville College, Greenville, Tennessee, General Secretary of the Y. M. C. A.

The Beal-Thompson Wedding, St. Louis, Missouri

Clarence Darrow at the grave of Booker T. Washington

in Asheville, North Carolina, and Executive Secretary of the Y. M. C. A. in Atlanta, Georgia. In Atlanta he erected the beautiful six-story Butler Street Y. M. C. A., which is the only Rosenwald building in the entire South. Already, at the close of the first year under President Trent's administration, Livingstone College shows remarkable improvement. An excellent faculty is employed, numbering among its ranks persons who have studied at Harvard, Chicago, Columbia, Indiana, Northwestern and other northern Universities.

¶ Livingstone College, Salisbury, North Carolina, the chief institution of the A. M. E. Zion Church, is now in the midst of a financial campaign for $250,000 for equipment and enlargement. Among the buildings to be erected will be an administration building in honor of the first president, Dr. J. C. Price. The entire Board of Bishops in their recent meeting gave their endorsement to the campaign. Up to date, half of the amount has been subscribed. Already thousands of dollars have been spent for equipment in new science laboratories, in the purchase of the best of recent books for the library and in general equipment. Mr. B. N. Duke has given $25,000 for endowment. The Slater Fund has decided to make a large annual donation for teachers' salaries and the State of North Carolina has given the College a higher rating for its educational work. The alumni and friends of education throughout the country are working hard to make this financial effort a complete success.

¶ The State Department of Education recently notified President Bluford of the Agricultural and Technical College of North Carolina that the College has been placed in "A" class.

¶ Beginning next year the tuition of Fisk University will be raised and the high school department will be suspended, President Thomas Elsa Jones announced recently.

¶ Tuskegee Institute is to receive one-third of the residue of the estate of the late Alice B. Jackson, which is appraised at $660,719. The bequest will be realized at the death of Percy Jackson of New York City, who received a life interest in the estate.

PERSONAL

¶ Arthur P. Hayes was recently promoted to the rank of Captain of the Infantry by the War Department. Since the War, Captain Hayes has been in the Regular Army as a Sergeant of the Machine Gun Troop, 9th U. S. Cavalry; Gas Instructor; Supervisor of the 9th Cavalry Educational School while it was stationed in the Philip-

pine Islands; and Assistant to B. O. Davis, Professor of Military Science at Tuskegeee Institute. He is now Professor of Military Science and Tactics at Lincoln University at Jefferson City, Missouri.

¶ A. F. Owens, Dean of Theology, Selma University and instructor of colored preachers under the auspices of the Home Mission Board of the Southern Baptist Convention, recently published his forty-fifth annual report of the free dinners given in Mobile, Alabama, each holiday season. Mr. Owens instituted the custom of free feasts, to be given indiscriminately to both white and colored, the day before Thanksgiving, 1882, while he was serving on the jury. He asked that each juryman donate two dollars in order that the inmates of the County Asylum for the Poor might have a turkey dinner. The popularity of this custom may be estimated by its growth over a period of forty-five years. In 1926 there were twelve institutions which were the beneficiaries instead of one and there were two hundred subscribers instead of the original sixteen.

¶ The mid-year graduation of a Cleveland high school class brings out the fact that a blind colored boy, Joseph Himes, finished at its head.

¶ Paul Morand, well-known French author, is in the United States studying the condition of the southern American Negro.

¶ The Charter Day dinner held at

President Trent, p. 52

Howard University recently, honored its oldest graduate, Dr. Jones Thompson Wormley of Washington, who was the sole member of the 1870 class in pharmacy.

¶ Hon. James G. Carter of Georgia, the United States Consul at Tananarivo Madagascar, has been appointed by President Coolidge as minister to Liberia.

¶ Reverend Will W. Alexander of Atlanta, Georgia, who won the Harmon Award of $500 for his work in the bettering of race conditions, gave the money to the Leonard Street Home for Colored Orphans.

¶ Dr. Thomas V. Turner, member of the faculty of Hampton Institute, has been elected as Fellow in the American Association for the Advancement of Science.

¶ Agnes Haynes Work, of Nashville, Tennessee, who was the wife of the late Professor John W. Work, is dead. Mrs. Work was internationally known as a member of the original Fisk Jubilee Singers.

¶ Maud Cuney Hare has established "The Allied Art Centre" at the house of the League of Women for Community Service on Massachusetts Avenue in Boston. The Centre includes a Children's Little Theatre. There will be exhibitions, free lectures and concerts, group singing, eurhythmics and ensemble.

¶ Harvard University has awarded a Fellowship in Zoology to Charles Clifton Andrews, who was graduated with the B. A. degree from Howard University in 1926.

¶ Dr. E. A. Dale of Cleveland, Ohio, has recently been appointed to the Associate Staff of the Huron Road Hospital, one of the finest institutions in the country.

¶ At the recent competitive exam-

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Goler Hall, Livingstone College, Salisbury, North Carolina

"DRAMATIS PERSONAE"

Rose McClendon

ROSE McCLENDON of New York has forged to the front in the last year as an actress. She writes us:

"I cannot say that all my life I wanted to act. I had seen so many things badly done in churches that I wanted always to teach children what to do and when to do it; so when the chance came to study under the late Franklin Sargent of the American Academy of Dramatic Arts, I jumped at it. I studied with him for three years and before I knew it I was doing one of the leading roles in Butler Davenport's 'Justice'. Then came 'Roseanne', 'Deep River' and now 'In Abraham's Bosom'."

The press notices of her work in "Deep River", particularly, have been unusually fine. Alexander Woollcott, the well-known critic of *The World,* writes:

"In the third act of 'Deep River' when, for a moment, the vast stage was emptied and one heard only the murmur of unseen choruses, saw only the lazy tracery of the tree shadows upon the gray-green jalousies of the old New Orleans house, the door opened on the high balcony and down the winding stone steps came an aging mulatto actress who played, in black taffeta and diamonds, the procuress of the quadroon ball. She stood there for a moment, serene, silent, queenly and I could think only of the lost loveliness that was Duse. The noble head, carved with pain, was Duse's.

"When 'Deep River' was having its trial flight in Philadelphia, Ethel Barrymore slipped in to snatch what moments she could of it. 'Stay till the last act if you can,' Arthur Hopkins whispered to her, 'and watch Rose McClendon come down those stairs. She can teach some of our most hoity-toity actresses distinction.'

"It was Miss Barrymore who hunted him up after the performance to say, 'She can teach them all distinction'."

GILBERT W. GABRIEL writes in the *New York Sun:*

" 'Deep River' does not succeed. But its very regretfulness over that flat fact is brightened by the memory of some unforgettably lovely moments. That they are moments almost inconspicuous, unimportant to the main march of the piece, is most grievous of all.

(*Turn to page* 66)

Rose McClendon

WHAT TO READ

African Civilization

"African-Negro Civilizations" by Maurice Delafosse, the French writer, well merits attention. Translating the author's words in the preface we find:

"The object of this book is to establish a sort of synthesis of that which is common to the ensemble of African Negro civilizations."

With this object in view Delafosse has set forth in a manner instructive and entertaining both the custom and the culture of the black African. He commences with their religion: "mysticism" and "collectivisme" placed at the basis of all their manifestations, dominates the character of their civilization. No institution exists, social or political, that has not religion or a religious concept as its basis. This religion, rather than being termed "feticism" is called "animisme". One understands by this term the belief in the existence of souls. To the African, everything, living or dead, is endowed with a personality, a thought and a will. But it is a belief in the magic practice (magic being substituted for religion when the latter is in default) and not their true religion that hinders the progress of their mentality and in a great part causes the stagnant state of their civilization.

Delafosse continues by giving us an insight into the social and political organizations of the African. The basis of both is the family. The life of a child, the clan, the castes of society are vividly portrayed. One learns the funeral and the marriage laws. It is interesting to note that polygamy often results from the demand of a wife who wishes a second wife to relieve her of her strenuous housework.

"The blacks have a conception of ownership similar to our own", writes Delafosse, "except for the land which is based on a religious belief." One of their proverbs states:

"It is not man who possesses the earth, it is the earth who possesses the man." Hence man is simply the life "tenant".

Delafosse ends his account by showing to what extent the intellectual and artistic nature of the African is developed. In literature, art and music, the African is classed as a true artist.

ISABELLE YEISER.

In the Magazines

ROLAND A. GIBSON, in the *World Tomorrow* for February, says the "New Negro Takes Another Step". This article is a brief and fair survey of the organization of the Brotherhood of Sleeping Car Porters, which under the intelligent guidance of A. Philip Randolph in less than two years has taken a tremendous foothold on colored United States. In presenting its case to the United States Mediation Board, the Brotherhood is asking for a minimum wage of $150 a month, the abolition of the tipping system, a working month of 240 hours and legislation against doubling. Mr. Gibson exposes the method by which the Pullman Company influenced the editorial policy of certain Negro papers.

Drawn by Vivian F. Schuyler

In the same issue, an interesting report of a recent college Y. M. C. A. and Y. W. C. A. conference of 2500 delegates is discussed under the title of "Building Tomorrow's World". That they are willing to give to the members of every race the same opportunities that they have, was met with almost unanimous approval. Eleven students voted that they regard some races inherently inferior to their own and that they favor keeping them in their places. Over six hundred declared that they will deny to no race any privilege that they claim as their own and thirty-five were not ready to commit themselves.

"The whole racial discussion today is confused and clouded by much pseudo-scientific talk of 'superior races'," declares M. Ashby Jones in commenting upon "The Negro and the South" in the January issue of the *Virginia Quarterly*. There has been little effort at clear definition of what is meant by "superior". That there is a vast difference in the attainments and achievements of races is readily granted. This does not mean that the more backward peoples might not show superior accomplishments under different environments and along different lines of endeavor.

We have more discussion of "dark Africa" in *The Nation* for February 9. Lord Oliver, in discussing "A New Slavery in South Africa", clearly defines the fallacy of attempting to maintain the repressionist and color-bar policy. He says in conclusion: "The native is at present desirous and disposed to adapt himself to the life of European civilization; and if white men worthy of that civilization continue to assist him to do so, South African society will develop on stable lines."

In connection with the foregoing article, the same issue of *The Nation* carries an article on "The South African Color Problem" by R. F. Alfred Hoernle. The proposed laws, which on interpretation are laws with a view to arresting any economic or social developments which are a menace to white supremacy, are discussed in detail.

Anyone who was not in a position to see the Blondiau-Theatre Arts Collection of primitive Congo art, displayed recently in New York City, will be interested in the illustrated article on "Art Lessons from the Congo" by Alain Locke, in the February *Survey Graphic*. In his own pictorial way, Mr. Locke, in a brief space, explains that this unique collection is representative Congo work and is indicative of African life and culture.

Review of "African-Negro Civilizations", Maurice Delafosse

THE CRISIS has received for review "Seventy Negro Spirituals", edited by William Arms Fisher, Oliver Ditson Company; "Religious Folk-Songs of the Negro" as sung by Hampton Institute, by R. Nathaniel Dett, Hampton Institute Press; four volumes from the Vanguard Press; "The Negro in the Reconstruction of Virginia", by A. A. Taylor, The Association for the Study of Negro Life and History; and "Forever Free", a novel of Abraham Lincoln, by H. W. Morrow, Morrow and Company.

THE FAR HORIZON

VICTORY

The United States Supreme Court by unanimous decision, March 7, 1927, declared "that the Fourteenth Amendment not only gave citizenship and the privileges of citizenship to persons of color, but it denied to any State the power to withhold from them the equal protection of the laws. . . .

"What is this but declaring that the law in the States shall be the same for the black as for the white, that all persons, whether colored or white, shall stand equal before the laws of the States, and, in regard to the colored race, for whose protection the amendment was primarily designed, that no discrimination shall be made against them by law because of their color?"

SOCIAL EQUALITY

You see, what so many people forget —or often honestly do not realize—is that there are all kinds of Negroes pleasant and unpleasant, educated and ignorant, sensitive and coarse, high minded and bestial. In both white and Negro races there are bigots and in both races there are men and women of wide vision. But, unfortunately, the moment the word Negro is mentioned many think instantly —not of the highest type of that gifted race or even of its many earnest and estimable mediocre exponents, but of the very lowest and most shiftless type of Negro, or if not of the very lowest type, then of the type vaudeville and minstrel shows have stylized.

Of course, you don't wish to eat with that type, nor do I. Of course I don't wish that sort of man (black or white) dancing with my daughter. (My elder one, Josephine, is sixteen, very charming, and very popular indeed with her contemporaries. Youths buzz about her like proverbial bees about a flower.) But if Josephine, or later, Alice, were to attend Ann Arbor and the inter-racial club there should give a banquet or a dance (and why it shouldn't do both I cannot imagine), I am sure either of my daughters could both dine and dance with as much grace and dignity and as little self-consciousness with any of the club's Negro members as with any of its white members.

My children always have gone to school with colored children and accept them as simply as they do their white classmates. At noon, those who take their dinners—white and colored, boys and girls—eat together, as a matter of course, all in an informal semi-circle in one room under the supervision of one teacher. There is absolutely no race consciousness among the children. There never is any *natural* spontaneous race antipathy between children. They acquire it only after it has been dingdonged into them by prejudiced elders. Then often the lesson is only too thoroughly absorbed. And, of course, intensified, with all the force of tradition generation.

But do you think these same children who have just finished lunch side by side could go to any of our ice-cream parlors and get a soda or a sundae together? No, it would be too much for the sensibilities of the adult white people. Really, it is laughable—the utter illogic of it. Or rather it would be if the ultimate result were not so grim and often tragic.

By the same token I know white mothers who are perfectly willing to have colored nursemaids to help them care for their children during the latter's most tender and impressionable years, but are scandalized at the idea of colored teachers in the public schools. According to them it is quite all right for a child of four or five to be put under the influence of a mediocre and frequently rather undesirable type of colored girl, but quite horrifying for an older child to be carefully taught by a thoroughly prepared, well-educated, finer type of Negro. I fail to see either the good sense or logic of such an attitude. Even more untenable is the position of those who prefer colored maids in a household, but resent the idea of colored stenographers or of colored trained nurses.

The more mediocre types of Negroes are not going to be any happier in the society of intellectual white folk than mediocre white people will be in the society of intellectual Negroes. (I wonder if you realize how often an article you like or poem which appeals to you in one of the best magazines is written by a Negro?) It is so obvious a platitude that I quite blush to present it—but surely there is no denying that like draws like. The sort of colored person who would dine in a first-class restaurant, go to a first-class theater, prefer to travel in a Pullman, is scarcely going to be less mannered or less correctly dressed and generally accepted than the same type of white person.

Haldeman-Julius Weekly,
Girard, Kansas.

THE WEST INDIAN IN PANAMA

That Panama has developed is a fact. Whereas, at one time, twenty years ago, she was a nation in name only and was hardly perceivable on the map of Central America, to-day, she is the principal gateway of the Americans and boasts of the possession of supreme jurisdiction within her borders which she exercises. She has her National Flag, Anthem and her Coat of Arms on which is inscribed the motto *Pro Mundi Beneficio* and in this connection she claims to exist for the benefit of all humanity and well might she.

And this is only as it should be, because, in her development, various peoples have played a prominent part and if the part they played has been faithfully recorded, the aggregate of them would exclude very few of the peoples of the world. As far back as forty years ago, the West Indian migrated to Panama. At that time, the present developed Panama was under the sovereignty of Columbia and in her struggles for independence, the West Indian contributed his share in sentiment and actually fought whenever there was a fight in a true hearted and loyal manner.

By example and precept, the West Indian has contributed to the Agricultural development of Panama, on a small scale at first, but what with the advent of such concerns as the United Fruit Company, the Sand Blast Development Company and others, ninety-five per cent of whose laborers are West Indians, Panama's development in Agriculture has been established and assured.

West Indians have also contributed to the marvelous change of custom in Civic life, in apparel and in the various kinds of past times.

And now we come to the West Indian's greatest contribution to the development of Panama. We speak of the Panama Canal.

In the construction of the Canal and its adjuncts, the West Indian has played his part. He has given his contribution in brain and brawn. West Indian lives have been snuffed out while so engaged by accidents and misadventures, which are always attendant upon activities of such magnitude. The physical fitness of others has been reduced to physical unfitness, decay and death and the place that knew them then, knew them no more forever. The greatest number of Clerks, Timekeepers, Checkers, Artisans, Laborers used in the construction of the Panama Canal were always West Indians. They always recommended themselves to the various powers that be (for various they were) as reliable workers, efficient, trustworthy, faithful to duty and always abounding in the qualities which gained for them the approbation by General Chester Harding, one of the Governors of the Panama Canal that, "THE WEST INDIAN LABORER HAS PROVED HIMSELF TO BE THE MOST IDEAL FOR THE CANAL", expression to the contrary by the mischievous Metal Trades Council and a handful of jealous Panamanians, notwithstanding.

E. E. Hunter in the *Jamaica Critic.*

NORTH AND SOUTH CAROLINA

The High Point, North Carolina *Enterprise*, a white journal, has this editorial!

The manners of the president of the North Carolina College for Negroes, at Durham, were an issue last night in the legislature of North Carolina. A bill had been introduced to take the college out of the hands of the state school board and turn its regulation over to a board of directors.

The college also is asking for $200,000. "Mr. Speaker," said Mr. Moss, Nash, "I oppose it also for a personal reason. As I rode up in the elevator the other day, I noticed its president rode up with his hat on although it was filled with white men."

Proving that he was not merely facetious, Representative Moss sought to send the bill to a committee, consignment to which would amount almost to tabling it. Of course the bill was sent to the right committee and it is doubtful whether the house contains another person who thinks that the State's attitude toward an appropriation for the education of Negroes should depend upon the servility of the Negro in charge of the institution but Mr. Moss has made his impression. He is in the record.

The Greensboro *News* adds:

There is no reason to think that the house paid any attention to the remark. It is certainly not characteristic of North Carolina legislatures of the past and ought not to be characteristic of this legislature. But the fact that even one representative could have been found to give birth to this gem of racial snobbishness ought to make his colleagues blush from the top of their collective Anglo-Saxon heads to the soles of their Nordic feet.

Meanwhile in darkest South Carolina there is a heavy debate in the legislature on a measure to prevent colored barbers from cutting white women's hair!

When the measure was reached on the call of the calendar, the author of the measure, W. Claude Martin of Orangeburg, made a motion that unfavorable majority report made on it by the judiciary committee be tabled. This motion prevailed.

"I believe in preventing crime," Senator Martin said, in speaking in defense of the bill. "A fad has developed among women in recent years which necessitates their visiting barber shops—many of them are waited on by Negro barbers. I see no reason why this practice should not be prohibited. The bill before you is practically a copy of the Atlanta ordinance.

"The president of the Federation of Women's Clubs tells me she thinks the bill ought to pass. Pass the measure and cut off a wave that might lead to criminal assault—with a recurrence of a tragedy similar to that of Aiken county. The bill is fair to both races."

Senator Taylor H. Stukes of Clarendon objected to the passage of the bill. "In my section," he said, "white men own and operate barber shops and employ Negro barbers—sometimes girls and women wait for sometime in order to get one Negro barber, who has been employed in the town some 20 years.

"There is no reason to interfere with the barber business. This bill merely expresses a tendency of the government of today—a tendency to regulate individuals in their private businesses. I'm against this endless regulation of the private activities of man."

"Only in recent years," said Senator S. J. Summers of Calhoun, "have women taken to clipping their flowing locks. The time has come when, if women do not exercise discretion, we as the heads of families and as admirers of true womanhood, should put restrictions around certain businesses to protect the women.

"I don't believe a Negro barber has a right to cut the hair of a white woman though I am a friend of the Negro."

"Does this bill," inquired Senator D. A. Spivey of Horry, "regulate bootblacks? Does it prohibit a Negro bootblack from shining the shoes of a white woman or white girl?"

"The bill does not prohibit Negroes from shining the shoes of white women," Senator Martin replied.

"Well, it seems to me that that is a more dangerous business than cutting hair," the Horry senator remarked.

* * *

The measure classifies barber shops into four groups: Class 1, shops where white persons are barbers and only white persons served; Class 2, shops where white and Negro barbers are employed, only white persons being served and white women and white girls to be waited on by white barbers; Class 3, shops where Negroes only are barbers and where only white men shall be served; Class 4, shops where only Negroes are barbers and where only Negroes are served.

Violators of the terms of the bill would be subject to a fine of not more than $100 or imprisonment of not more than 30 days.

The *Columbia State* remarks:

Have those members of the General Assembly who would have Negro barbers prohibited from cutting the hair of white women ever heard the proverb that it is well to "let sleeping dogs lie"?

In this state are industries employing whites by thousands, from which Negroes are excluded—from which they ought to be excluded. The exclusion is effective, without the assistance of statutes.

Would members of the General Assembly have these conditions agitated? Do they want to see the Negro associations of Northern states, backed by the money of a small element of wealthy Northern white men, to resort to the federal courts?

Would these members have Negro barbers appealing to their Northern friends to interfere lest they be injured in their trades?

Why monkey with the federal constitution, when the occasion is not urgent, when no emergency exists?

The Negro in industry creates a delicate, a complex situation. Most of the graver problems are solved without resort to statutes. The primary system of Texas is under attack even now, because a Texas statute was enacted excluding Negroes from Democratic primaries. We exclude them without the statute—and our position, therefore, is unassailable.

Tinkering with the question of the Negro in industry might start discussions that would end in upheaval.

Trouble that the "barbers' bill", if passed, might set on foot would begin in the North—and come South.

Who wants disturbance? Kindling a little fire is one thing. Putting it out is another.

"We exclude them without the statute!" Why monkey with the Constitution!

PHYSICIANS, HO!

A Bermuda, B. W. I., Journal makes this call:

Here, of late, the growing need for more doctors in the island has been very forcibly borne in on us. Many cases of illness that could quite easily be looked after at home with a general practitioner in attendance is now rushed off to the Hospital because the doctors find it impossible to pay the necessary visits.

Even the supplying of a district nurse would help but little, for the reason that a trained nurse seldom acts on her own initiative, except in rare cases and simply carries out the daily instructions of the doctor.

The need for these nurses is not to be decried, but the greater need is for the doctor; the Nurse is the adjunct, a necessary one all will admit, but without the doctor first, things will remain very much as they are and patients still sent to the hospital when their cases do not require it. Hence, we come back to the cry for "More doctors for Bermuda".

A private letter adds:

I would like to say, that as Bermuda has a shortage of Physicians and Surgeons and the population fast increasing. This clipping would mean an opportunity for colored American Doctors to practise in this beautiful island. There are also big opportunities for various business enterprises.

ENGLISH SOCIALISTS

The spirit of Wilberforce and Sharpe still strives in England. The report of the Independent Labor Party's Empire Policy Committee begins as follows:

The policy which Socialism would adopt in relation to Empire problems involves a complete break with many past traditions. To quote the I.L.P. constitution, "Socialism is an International Movement. It recognizes that the interests of the workers throughout

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THE OUTER POCKET

N. A. A. C. P. and Labor

It had been my intention to write you prior to the last meeting of the executive board of the N. A. A. C. P. and urge that the country-wide interest your organization has in the labor movement be taken up and crystallized into some definite type of program.

My desire to do this has been prompted by the sum total of my experiences, which have led me to the conclusion that the bringing about of equal economic opportunities is one of the biggest problems facing our group today, and that there is needed a strong and effective organization such as you have to champion the fight against discrimination in wages, lines of employment and vocational opportunities.

For several years I have not only been a labor organization man, but have tried to work with various organizations in communities in which I have lived to help equalize the salaries and opportunities of colored and white men and women. For more than eight years I was a secretary of the National Urban League, and since I have been on the staff of the Afro-American here, I have been a member of the City Council of the American Federation of Labor, and a member of one of the locals, but I am fully convinced that, if the fight for equal opportunities is to materialize in practical results, it must be handled by some strong organization experienced in fighting these kinds of battles and which can do so unaffected by any of the various influences that might be exerted by any one directly or indirectly upon it.

I simply want to call your attention to this fact, because I believe it is one of the things that the N. A. A. C. P. will have to give serious consideration as it effectively brings about other types of equality. I believe an industrial department with an aggressive program would greatly augment the work of the organization, and, what is more important, would link it up and give it local status beyond that that any other of its activities have done. The question of labor, wages and working conditions is one about which local units could be more successfully built.

William N. Jones of Baltimore, Md.

"Prize Stories"

I enjoy reading everything in THE CRISIS, with one exception. The so-called "prize stories" I pass up. I am puzzled to know why young authors of today can find nothing along the lines of decency in the race, to write about. The situations in both "The Yaller Gal" and "The Death Game" are deplorable, and not what I would want to continue to read as good literature. If there was any moral lesson or philosophy contained I would uphold them. With all the beautiful Negro women, old and young, seems there ought to be one at least worthy to inspire the higher ideals of life; just for a change please select something of this type. This is not my opinion alone, but numerous readers are tired of these rotten effusions.—ETHEL C. JOHNSON of Los Angeles, Cal.

Producers

The fact that my cousin, Judge ——— is coming in to take tea with me reminds me that I haven't kept my promise to James Weldon Johnson: I told him I'd write you how I subscribed for THE CRISIS for my cousin and how he told me not many weeks ago how indebted he felt to me for introducing him to it. He said it is superbly edited and that he found it thrilling reading. I want you to know that I am always trying to serve the cause of the Negro. I am rewriting my play "Black Souls" into a novel. I hope it will "go." I am so sick of the *stage* Negro with his limited mentality. I have written of two educated *Negro gentlemen* but the producers didn't like that sort of thing. It was sold but the producers failed to get enough money. It received high praise, sensational praise. An author must *try* to rest satisfied with that. I have just re-read your Litany of Atlanta. God! it makes the heart bleed!

—— —— of New York.

Florida

Florida is going to the devil.

I have been a reader of THE CRISIS for the past eight or ten years and have always found it to be very interesting in every respect. I wonder why you have not a branch office somewhere in this state? When you consider the fact that our people are treated worse than dogs, you could do us much good. After the storm destroyed our town men and women were beaten, arrested and made to work without pay. Some were even killed. I never saw so much hatred and injustice in all my life. We have a population of about 35,000 and not a single man or woman is allowed to register and vote. Something should be done to better our conditions. All of us can't leave and go North. Some of us have families and property that we can't very well get rid of. Now what are we to do; stay here and be ill-treated; denied the right of suffrage; beaten and killed? I understand that a "Federal Patronage Bill" has been signed by the President, which I think is a direct blow to the Negro of the South. When the General Government begins to legislate against us, then I think it is about time to give up. Oh! Where shall rest be found? Will the time ever come when we will be treated like men and women? Will the time ever come when we will be given our political rights? God grant that it will.

—— —— of Miami, Fla.

The African

It would seem as if your movement to get for the African what he imagines he deserves is about as charitable as the white program of keeping for the white what he thinks God intended him to keep from the black. In short, you are like our socialists, capitalists and all other man-madeists in trying to be selfish and for special reasons the African cannot be made to become a self-centered bigot. He is so broadly created that when he gets into wealth and earthly power he blows to pieces and thus seldom can hope to perpetuate a dynasty of position or name or anything else. This is to say, the African has a celestial mind and is entirely unfitted for the earth and its delusions. As such I am writing to invite your consideration to an entirely new policy and outlook.

First, I marvel that the African organizations do not monopolize Christian leadership more. They have the souls to grasp religion and to educate the white people. Why don't they go the limit in their one great specialty? They live and thrive on works of charity which are the cardinal essense of Christianity.

Again, the African is unfettered, generally, with modern education which in spite of your own very laboriously earned degrees, I maintain are a ball and chain to the understand-

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The Bond Family

(*Continued from page* 41)

have died than to have given up, gone back to my people and confessed that I could not make it, that I had failed. Mrs. Bond, a born teacher, a fine Greek, Latin and French scholar, has taught most of her married life, adding considerable to our monthly stipend and at the same time carried more than her share of church and community work, holding up my hands and cheering me on when I hesitated or faltered.

Gilbert and James, the two eldest boys, received college instruction at Talledega and Atlanta Universities and have made creditable records, each having done his bit for Uncle Sam in the Great War. Thomas, now professor of science in Simmons University and Y. M. C. A. secretary, is a B. S. from Langston University, Oklahoma, and A. B. from Lincoln University, Pa. Maxwell, now Director of Physical Education in the Pittsburgh Y. M. C. A., completed his undergraduate work at Chicago "Y" College and in the University of Chicago with the degree of B. P. E. Horace now in the Graduate School of Education of the University of Chicago is an A. B. from Lincoln University, Pa., and A. M. from University of Chicago. He is on leave of absence from the C. A. & N. University of Oklahoma where for two years he was head of the department of education. He has contributed articles to THE CRISIS, *Opportunity, The South Atlantic Quarterly, School and Society, The Journal of Abnormal and Social Psychology, Harlow's Weekly* and various other educational journals. Lucy, the youngest child, having finished her high school education in Central High School, Louisville, is now taking her college course in Oberlin accompanied by her mother who is pursuing post graduate work in history and sociology and reading French on the side.

The South Revisited

(*Continued from page* 43)

The last place at which I stopped was Jackson, Mississippi. While there, I called upon the wife of the president of the National Association for the Advancement of Colored People's local branch. She apologized to me for not opening the door at once. She feared I was an agent, come to sell something—"and they are so persistent, you know," she said. "I often have to buy some little thing even though I don't want it." I was interested to learn that white women worked assiduously for Negro patronage. I had been sneered at for going among educated colored people. What I needed was to make my work acquisitive, to make money out of Negroes. Then, and then only, would my visits be approved by Chambers of Commerce and Rotary Clubs. My hostess, who was young, slender and active, talked of many things — of the new high school for the colored, of the better streets where the well-to-do colored people lived. She liked her city very much. After a little, Henry, her boy of twelve came in, fine-looking youngster. When he had gone out to play, we began discussing the subject of whether or not it were best for him to grow up in the South.

"MISSISSIPPI is my state," his mother said, "and I don't want to leave it, but sometimes I get worrying. I can't forget what happened when Henry was a small boy, not more than six. We were out walking together and we passed a little white girl who was eating an ice cream cone. My boy stopped and stared after her, his mouth watering. A white man, loafing on the sidewalk, turned and said to me: 'You'd better look after that boy of yours. He needs a noose around his neck.'"

I gave an exclamation of horror.

She went on very quietly. "It was a good while ago, but I can't forget. I wake up in the night, sometimes, trembling. It isn't as if I didn't know how little it takes to arouse the whites. I had an uncle who was lynched. He was a good man, a preacher and respected. But he got into words about a debt that a white man was trying to collect from him. He didn't believe the debt was just and he answered back and said just what he thought. They shot him to death. That wasn't so very long ago. So you can see sometimes I'm worried. I don't bring my boy up to hate the whites. I don't want to preach hatred to anyone, but I bring him up to avoid them."

The husband had come in and gave his opinion.

"I've wanted to go North and settle in Detroit," he declared, "since I read a catalogue of Michigan University two summers ago. I'd like my boy to go to college there."

Will this Negro family, one of the most progressive and interesting that Mississippi is likely to produce, go North, or will it stay in the South? One can answer this by a counter question: Will the spirit of the Interracial Commission triumph, or that of the Ku Klux Klan? I make no attempt at an answer, but I would add a third question: Will the youth of today, who are breaking down many conventions, break down the wall of caste? I remember a young girl in

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Montgomery, when I was there twenty-one years ago. When she was fifteen, her mother had put Dixon's "The Leopard's Spots" into her hands, saying, "Read this as you would read your Bible." The girl arose from her reading with a deadly fear of a strange black man, a fear capable of creating a lynching if a Negro so much as brushed her sleeve. It is harder now to dictate the reading of a girl of sixteen; and even if the reading is accepted, a mother is far from certain that her daughter's interpretation will be her own. I often heard, in my travels, of a white college girl, with wonderful red hair, who had at an interracial meeting told of her happiness in meeting and learning to know a colored college girl. I like to think of her in contrast to the Montgomery reader of "The Leopard's Spots". If the young white men and women of education in the South learn to work with the educated Negro youth, they will outrival the progress of the last twenty-one years.

Brazil

(*Continued from page* 45)

pool their strength in the deep blue sea."

IT is interesting to know that after the Civil War certain intransigeant white Southerners went from emancipated America to settle in Brazil.

"In the first decade after the close of the Civil War parties of such unsubmitting Rebels could have been seen in Parana near Curityba, in the Campinas district of Sao Paulo, on the Rio das Velhas in Minas, on the lower Rio Doce, in Bahia, Pernambuco and even in Para and about Santarem on the Amazon. They made small mark upon Brazil, but Brazil certainly put her stamp upon them and their descendants. They had gone to the wrong place . . ."

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INFORMATION:—Address Edward N. Wilson, Registrar, Morgan College, Baltimore, Md.

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By quotations we have given some general idea of Mr. Nash's remarkable book. But everyone should read it for himself to appreciate its wide learning and its interesting lightness and grace of style.

N. A. A. C. P.

(*Continued from page* 47)

Furniture and Fixtures, Net of Depreciation		3,201.57
		$14,828.58

LIABILITIES

Accounts Payable:		
Trade	$5,266.60	
Employees	800.00	
Special Contribution, "History of Negro War"	83.25	
Total		6,149.85
Advertisers' Credit Balances		729.50
Reserve for Unexpired Portion of Subscriptions		5,000.00
Total Liabilities		$11,879.35

NET WORTH

Balance at Beginning of Year	$4,735.01	
Deduct: Net Loss, per Exhibit B	1,785.78	
Balance, End of Year		2,949.23
		$14,828.58

STATEMENT OF INCOME AND EXPENSES FOR THE YEAR ENDED DECEMBER 31, 1926

INCOME:		
Sales—Net of Returns	$18,861.93	
Subscriptions	11,696.65	
Advertising	11,489.83	
Interest and Discount, Net	5.36	
Interest on Liberty Bonds	42.50	
Book Department Profit—Books and Plays	363.84	
Krigwa Income	33.13	
Special Income—American Fund for Public Service	1,000.00	
Total Income		$43,426.98
EXPENSES:		
Publishing:		
Paper	5,726.12	
Printing	9,978.57	
Engraving	1,377.61	
Total		17,082.30
Salaries:		
Executive	$8,600.00	
Office	7,687.50	
Total		16,287.50
Sundry:		
Postage	$2,122.66	
Rent	2,079.96	
Stationery and Supplies	361.92	
Telephone and Telegraph	227.75	
Insurance	42.30	
General Expense	974.59	
Advertising	713.49	
Editorial	340.95	
Addressograph, Stencils, Paper, etc.	629.57	
Total		7,493.18
Depreciation on Furniture and Fixtures		168.50
Bad Debts Written Off—Agents	$5,795.78	
Charged Against Reserve	2,000.00	
Balance		3,795.78
Bad Debts Written Off—Advertisers	$1,785.50	
Charged Against Reserve	1,400.00	
Balance		385.50
Total Expenses		45,212.76
Net Loss to Exhibit A		$1,785.78

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Summary Statement of Receipts and Disbursements for the Years 1925 and 1926

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RECEIPTS:

Received from the Director of The American Fund for Public Service:		
Year 1925	$3,000.00	
Year 1926	2,000.00	
Total Receipts		$5,000.00
DISBURSEMENTS:		
Year 1925:		
Stenographic Services	$550.00	
Survey Expenses	614.81	
	$1,164.81	
Year 1926		
Stenographic Services	$551.67	
Survey Expenses	2,132.38	
Publication of Reports	1,000.00	
Postage, Stationery, etc.	98.24	
	3,782.29	
Total Disbursements		4,947.10
Balance, December 31, 1926		$52.90

The Little Page

(*Continued from page* 50)

haps they were excited with joy at my blooming for Easter-tide.

No one glanced at the goldfish.

Crocus Flowers, Purple and Gold

WHY do you lift your cold little heads from the ground,
Crocus flowers, purple and gold,
To greet me on this Easter Day?

Why do you lift your gold little heads from the ground,
Peeping about this timid way?
Why are you blue and why again gold?
Here is the story,
Many times told:
Your dark shade would show that
Our Lord went away.
The gold glow reminds us
He came back one day.

There're So Many Birds

THERE'RE so many birds on the trees in the summer
That already know how to sing,
There're so many songsters all ready and waiting,
I'm certain they practice all spring.

In fact, I believe I have seen them at practice
Or something that looked much that way,
Head back and breast forward,
They always sang skyward,
Not minding if skies were dull grey.

Along the Color Line

(*Continued from page* 54)

ination held at the Harlem Hospital, New York City, for the selection of interns, four colored men ranked high. E. P. Ghee won first place; J. C. Whitaker, third; R. Harvey, fifth; and R. Wilkinson, sixth.

¶ The Alpha Phi Alpha convention held in Richmond, Virginia, elected Raymond W. Cannon, of Minneapolis,

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K. A. Bankole, p. 65

Minnesota, to serve a fourth term as National President.

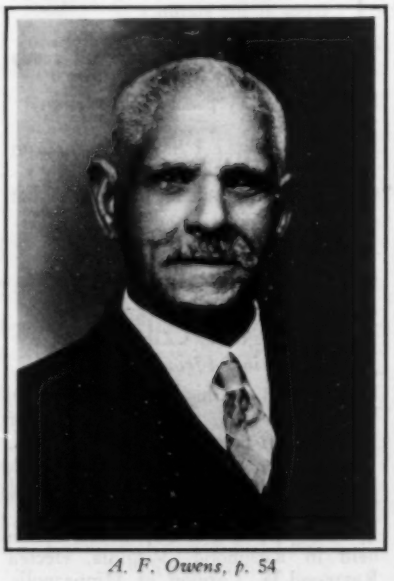
¶ The Omega Psi Phi fraternity elected J. S. McClain of Philadelphia, Pennsylvania, as Grand Basileus at their annual convention in Chicago.

¶ The annual convention of the Kappa Alpha Psi fraternity, held in Washington, D. C., re-elected Earl B. Dickerson of Chicago, as Grand Polemarch.

¶ The Phi Beta Sigma national convention, held at Greensboro, North Carolina, elected A. W. Mitchell of Washington, D. C., as General President of the fraternity.

¶ Ethel LaMay Calimese of Cincinnati, Ohio, was elected as National President of the Delta Sigma Theta sorority at its annual convention, which was held in Cincinnati, Ohio.

¶ The Alpha Kappa Alpha Sorority, which held its annual convention in Columbus, Ohio, re-elected Pauline Sims-Puryear as its National President.



A. F. Owens, p. 54

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Post Graduate Course of six months to graduates of accredited schools.
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¶ James A. Parsons, Jr., Research Engineer for the Duriron Company, Dayton, Ohio, recently lectured to the Senior Class of Rensselaer Polytechnic Institute, Troy, New York, of which he is a graduate.

¶ Kweku Awuna Bankole, of Gold Coast, West Africa, was educated in England and at the Carnegie Institute of Technology, Pittsburgh, Pennsylvania. At present he is studying the Soviet system in Russia.

¶ Dr. William E. Williams, Pastor of Hope Presbyterian Church, Chicago, Illinois, is dead. Mr. Williams was born in Pittsburgh, Pennsylvania, and was graduated with the A. M. degree from Biddle University. He was the first colored Y. M. C. A. Secretary of the Y. M. C. A. at Baltimore, Maryland, and held pastorates in Baltimore, Macon, Georgia, and York, Pennsylvania, before going to Chicago.

¶ The New York Recording Laboratories of Port Washington, Wisconsin, whose Paramount Records of Negro music have been advertised for several years in THE CRISIS, are adding to their already excellent list several new records of "labor songs" and "work-a-day songs". The company is able to produce these new records as a result of the work of Dr. James Edward Halligan, author, of Baton Rouge, La., and Professor W. Lawrence James, of the music department of Leland College, at Baker, La., who have devoted much time to collecting and studying this type of Negro folk song.

WEST AFRICA

¶ A team of West African Cricketers, to be composed of both European and native players, will visit England next year.

¶ William R. Harding, a native of Lagos, West Africa, government pensioner and late Paymaster of the Nigerian West African Frontier Forces, died recently in London.

¶ The aims of Achimota College, which was recently founded, were discussed by a conference of Government officials and leading Africans which was held early in February at Accra.

LIBERIA

¶ That immigration is being given impetus by the progressive policy towards this question is shown by the fact that many immigrants are arriving from the United States and British West African Colonies. Most of the British subjects are being employed by the Firestone Plantation Company.

¶ In his annual message to the Legislature, President King demanded the withdrawal of the foreign support and

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control of religious organizations in Liberia.

EAST AFRICA

¶ An expedition sponsored by the *Adventure* magazine recently left for the wilds of Abyssinia to hunt for rare animals. The expedition, headed by Gordon MacCreagh, will be gone about six months.

SOUTH AFRICA

¶ A native by the name of Lazaras Ruikane, who was a servant to Livingstone in 1881, is living at Rietkuil, South Africa.

¶ The joint European and native conference held recently at Cape Town discussed the land question, which is becoming one of the most serious issues in South Africa, and whether or not segregation as practiced is contributing toward the development of South African civilization.

¶ Mankulamana, who on behalf of the Zulu nation welcomed the Prince of Wales on his recent visit to Africa, is dead. He led a group of natives in the battle of Isandlwana in 1872 when a British force was practically annihilated.

¶ The General Council of the International Federation of Trade Unions recently accepted the application of the International Colored Workers' Union of South Africa.

Rose McClendon

(*Continued from page* 55)

"For instance, the episode of the dowager quadroon, Octavie, a creature of amazing poise and innate aristocracy, motionless on the high stairs of the last act. Rose McClendon is so excellent at it."

John Anderson in the New York *Evening Post* speaks of an actress:

"Who created out of a few wisps of material an unforgettable picture of a proudly withered madam in the house of the quadroon women. Hers was a faded, but imperious beauty, the gauntly tragical grandeur of stately ruins. She caught a whole day and time in the swish of wide black lace along a moonlit patio, and the lurking hurt in eyes that had seen too much. Her name is Rose McClendon."

And finally this, from Allison Smith in *The World:*

"Whether you think of 'Deep River' in terms of drama or music, the fact remains that one of its proudest moments is utterly inarticulate. You can't listen to lobby conversations in the Imperial very long without overhearing rhapsodies on that brief but unforgettable scene where a little old mulatto woman in black taffeta and diamonds emerges from the French windows of

the shining and sinister New Orleans mansion and walks slowly down its winding stairs. On the first night the sudden hush that fell on the audience at this entrance marked one of those unexpected, involuntary tributes, as rare as they are significant. It is a tribute repeated with each of the performances that followed and it has led to a deluge of letters to the Hopkins office demanding the life history of Rose McClendon.

"These short and simple annals betray nothing that might explain the secret of the extraordinary distinction in her scene. Miss McClendon is a native New Yorker whose destiny was divided between music and drama until she definitely cast her lot with the latter by graduating from the Sargent School."

THE Krigwa Players Little Negro Theater of New York is beginning a path of some distinction. Two of its players, who were never behind the footlights before playing in this Little Theater, have stepped on a larger stage: Richard Hughey is playing an important role in "In Abraham's Bosom" at the Garrick Theater and Doralyne Spence is playing in "The Stigma" at the Mayfair Theater.

The Far Horizon

(*Continued from page* 57)

the world of whatever race, color or creed are one; and that war, imperialism and the exploitation of native races are mainly caused by the greed of competing capitalist groups." It seeks to prevent "these evils by the establishment of a world organization of free peoples, cooperating in the production and distribution of the world's goods". Our immediate proposals must be in line with those principles and their soundness will be measured by the success with which they tend to bring about the ideal of an international Socialist Commonwealth. The object of a Socialist policy for the Empire, in short, is to create the political and economic machinery that will enable such a transformation to be brought about.

The British Empire is at present organized on two widely differing and conflicting principles. So far as the European races inhabiting the Empire are concerned, it is a federation of self-governing nations bound together by ties of sympathy and mutual advantage.

On the other hand, large parts of the Empire are inhabited mainly by people who are not of European descent. None of these countries is democratically governed. Some of them are governed by resident European minorities. The rest are governed by agents responsible to Imperial Parliament. Even where, as in India, Ceylon, etc., some sections of the native populations have been given, or are encouraged to hope for, a share in controlling the destinies of the countries

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THERE IS AN ESPECIALLY GREAT DEMAND FOR OUR DENTISTS.

to which they belong, the workers have no political rights and the knowledge that this is only an interim report and does not attempt to go in detail into all the intricate questions which will inevitably arise, as the result of a courageous attempt to apply Socialist principles to the problem of the governance of non-white populations. We have, however, in different sections of the Report, laid down general principles and given considerable attention to the administrative difficulties which must be overcome.

The Outer Pocket

(*Continued from page* 59)

ing of God. Thought is the path to emancipation and it starts from attitude and not from facts, history or sciences. If education of today were intended to glorify God and not to swell the conceit of a few doctors of would-be learning for the advantage of the landed aristocracy, it would favor the African. But because it is inverted in its purposes, it now makes his lot harder. The more he knows, the less he understands. . . .

Your comment in the book, The New Negro, is to me a positive indication that you are inspired by little less than angelic wisdom in matters of international diplomacy. Some of your remarks are perhaps ill-pointed even if well intended but basically I have never seen anywhere else such a clear explanation of why the world war pivoted on the African conquest. It is a perfect statement. It also shows that the spiritual significance of the Civil War is tied up in a deep plan of the Almighty to prove finally to this hard-shelled race of man that "the last shall indeed be first". I speak of most white people as unwittingly caught in the snarls of delusion brought about by the peculiarly superficial type of mind they possess as white people. . . .

Thus in my letter you will note a strange point of view—rather odd and you may suspect that there are germs of reason which have not been planted about in your publication hitherto. If so, you are welcome to use it directly or indirectly in any way that may promote the African as part of the human race but I warn you, the war cry is not "Africans Get Your Share" but "Humanity Give Christ More."

I look to the African as the salvation of the world because he is the only race left that possesses the elements of sanity. Why not start your program of race emancipation with the wisdom of God, and to this end I cannot advise you better than to revise all your concepts by catalyzing your mind in Swedenborg.—EDWARD PRICE DOYLE of Detroit, Mich.

Postscript

by W. E. B. Du Bois

Farmers

LET us understand this agitation for farm relief. We Negroes who take our thinking from provincial New York and who in darkest Mississippi and environs are dumb and blind perforce to the great movements of the world are being led to think that the Western demand for the protection and financial relief of farmers is nonsense—the Bloc devil raised against the Great God Party. But wait: remember that the tillers of the soil have always been exploited; always the dumb, driven cattle who filled the fat bellies of the rich merchants, kept the artisans from starvation and starved themselves. Well we the black peasants of sugar, rice, tobacco, corn and cotton know that. Why are we poor? Because the things we raise are filched from us for a song or a kick and sold at prices which enrich everybody but the farmer. When as in Germany and Austria great Agrarian parties have arisen to wresk a part of the loot from Commerce and Industry, it has been the land monopolists and not the ragged peasants who have gained. But because of the land policy of the United States in the West during the 19th Century a New Farmer has arisen: a farmer who owns his one hundred sixty acres, can read and write and think and who knows that in the past every human endeavor has received government aid except farming; toward farming we have the primitive psychology which is determined to exploit to the limit the man who raises food and clothes for the sake of the man who eats and dresses. "No", says the Western American farmer. "This profit which makes millionaires of manufacturers and bankers is hereafter going to be divided in some part with us who feed and shelter them. Stand by us, Labor, and don't let them subtract our just share from your all too low wages."

The only rift in the lute is that the Southern Farmer cannot stand shoulder to shoulder with the West, for he is a land monopolist and slave driver whose history makes him the tool of Commerce and Industry.

But let the black peasants and laborers lift up their ears to the meaning of

the Farm Bloc and the McNary-Haugen Bill.

Two Audiences

TO two audiences I have spoken recently on Race Relations: Philadelphia and Denver. There were some five hundred people in a hotel ballroom in Philadelphia. They were decorous, well clad, sophisticated. As social workers, philanthropists and teachers these five hundred persons knew quite as much as I did of my subject. There was no word of information I could bring. Other speakers could tell them something new: Herbert Miller could tell what the professors were saying in the colleges about new social classes; Bruno Lasker had new information about immigrants: but I was there as a sign and symptom. I was there to let them sense what Negroes were thinking; how far they are still dumb, submissive, restless, purchasable. All my facts were discounted before I opened my mouth. But my manner and temper, the degree of shrillness of my complaint were carefully noted.

In Denver, in a vast church, twelve hundred people, as many white as black, perhaps more whites, were tense for information. Denver's Negro problem is a newly arisen hot thing. A Texas bull stuck suddenly over the schools is goring the city into separate racial systems. A colored man who bought a home in a district of clerks and small merchants has been driven out. The Ku Klux Klan has been swaggering. The city is uncomfortable. The hat and habits of the South are being jammed on the West. I could say much here and they listened tensely. They drank in the beauty of the Negro music which a choir sang.

Boys and Girls

IN lands of the East and in Africa a problem arises because the boys get all the current education and the girls none. In the United States and among this generation of American Negroes, the girls are getting longer and better education than the boys. In the Southern Negro colleges the women are outnumbering the men. It may be said truly that if either the mothers or fathers must be ignorant, better let it be the fathers so that the children may be well trained; but the difficulty is that there'll be few children if the college women cannot find true mates and if colored men cannot come up to the economic and cultural ideals of the new Negro women. The remedy is not less education for the girls but more for the boys. Do not so easily let the boy drop out and go to work. Do not reserve all the strings of discipline and guidance for the girls. Do not get the silly idea that girls must be coddled but that boys would best fend for themselves.

April

ALWAYS the miracle of spring remains miraculous. We remember past springs and yet the glory of leaf and bud and thrilling sun always bursts upon us with new surprising wonder. Two months ago it blushed in the South where our masses sing and sigh. Last month I saw it whispering to the callas and gerania of California. This month it comes to New York. Last winter it came to Fiji. Always everywhere it comes, always and forever New. And so again, 1927 terrible years after, the Crucified Christ bleeds once more upon the lilies to make them rosés and to shame a white

earth with the red blood of black and brown mankind.

The Higher Friction

LET us take courage from certain present aspects of the Negro problem. Friction there has always been between black and white since 1619. Friction there will probably be still in 2019. But the friction rises in the scale; it touches, decade by decade, higher levels—higher interests, higher sensibilities, even while the lower friction persists. To illustrate our meaning consider this table.

1860—Physical freedom
1870—Crime and poverty
1880—Right to hold property
1890—Reading and writing
1900—Voting
1910—Lynching
1920—Homes

There was freedom for some Negroes before 1860 but that year it became a problem for all. The crime and degradation incident to emancipation was critical in 1870. By 1880 we had to answer the query if Negroes could own property. By 1890 the Negroes' right to some education was won. By 1900 the Negro had been disfranchised in fact but in law he was a legal voter. Before 1900, lynching was defensible and met with little opposition and until this decade there was almost no wide-spread problem of Negroes living in desirable homes next to whites because black folk were too poor to buy such homes. Thus even in the record of discrimination we are pressing on and up. The founding stones still waver, far from fast, but the trembling walls reach up to higher friction.

The Columbia State and Texas

GONZALES is dead. He had his faults but he could reason. This ability is beyond the present editors. They ape his style—but Gonzales is dead. Their latest essay is on the White Primary and their lucid argument is that the N. A. A. C. P. by attacking the White Primary acknowledges that the Southern Negro can vote. But why pray does the patent fact need our humble acknowledgement? One has only to read the plain letter of the law of the United States and of South Carolina to know that anybody in South Carolina, twenty-one years of age and a citizen can vote, the difficulty is that only one in ten who can vote *do* vote. Why? What is it in this remarkable state that disfranchises nine-tenths of its voters? This calls for explanation. Is it because of the White Primary? We do not say; but however much the Columbia *State* may writhe and lie the day is coming and it is hourly nearer when Somebody is going to explain to the voters of the United States why South Carolina voters deserve ten times as much power as voters in Ohio. Is it because of their art and literature, their education and culture? They can laugh it off and yell "nigger" and send a big blatant demagog to represent them in the Senate but the explanation is due. The N. A. A. C. P. has won the first great victory of disfranchisement and before we finish we have a feeling that somebody beside the N. A. A. C. P. is going to acknowledge that the Negro can and will vote and have his vote counted even in South Carolina and Texas.

Across the Republics

I HAVE crossed three republics within a year—three vast imperial republics: two thousand miles in Russia from the Neva to the Volga and the Volga to the Dnieper and the Dnieper to the sea, leaving untold thousands of miles beyond. Five hundred miles through Germany and now three thousand five hundred miles from New York to Los Angeles. Everywhere I see a lonesome land, clustering with ant hills here and there in seldom ganglia for protection and companionship, for co-operation and market — huddled, crowded, fighting, snarling, hurrying, screaming things, until the huddle breaks breathless against great heights and spaces—silent rivers, silent mountains and silent stars. The huddling was least and the silence greatest and the hope tensest and most flaming in Russia. The huddling was greatest in America—New York, Philadelphia, Pittsburgh, Chicago, Denver, Los Angeles—and the silence of the plains and the Rockies, the Alleghanies and the Missouri ached in passionate protesting contrast. While in Germany the earth yearned: Black Thuringia, the lonesome Lorelei, the Wartburg of my burning Youth.

America lay washed in the blood of the Lamb—sheeted with white snow from Altoona to Ogden. Monuments gazed down upon me—William Penn the Smug; Chicago smudge; the bluffs of Council Bluffs; the infinite Rockies, naked bones of primeval earth; California flooded with rain and floating like a drowned rat with roses beneath the clouds. And then! golden gorgeous resurrection!

One strives desperately and in vain to make a meaning of it all—to give it the majesty of a unity—to grasp it in a phrase: Russia, Germany, the United States—Republics! But it eludes, baffles and frowns. It has no eager answer. These lands of earth will not be expressed.

Criteria of Negro Art

IT has long been a truism that American Negroes are gifted in music, but it is not so widely recognized that the Negro as a race has always exhibited peculiar artistic ability. The great sphinx at Gizeh has the face of a Negro. The religion and art of black men has long been known in Ethiopia and Egypt. Further than this, in black Africa, in the great valley of the Congo and on the West Coast, artisans and artists have labored for thousands of years to express beauty in form and song.

The slave trade did much to distort and kill this natural artistic temperament, but slowly it surged forward again. First, in the music which became the only Negro folk song, and then in the dance, and finally in our day it has come to more and more articulate expression through the spoken and written word.

What now are the helps and criteria of these new beginnings? First of all, art must have freedom. It must not be hampered, on the one hand, by the preconceptions of the white audience and its desire for silly and lewd entertainment. And on the other hand, it must not be shackled by the sensitiveness and natural recoil of black folk from the past and from their caricature at the hands of whites.

The Negro artist must have freedom to wander where he will, portray what he will, interpret whatever he may see according to the great canons of beauty which the world through long experience has laid down.

Next to this, the artist must have support. The American Negro as a race and in accordance with his numbers does not read books, does not support periodicals, does not buy pictures. All this we must learn to do. Only in this way can we give to the world a new Negro American art.

Such an art being free and having adequate support has an astonishingly fertile field before it—tragedy such as the modern world has, seldom surpassed, comedy of exquisite depth and appeal, new and unusual beauty in contrast, color and tone. The age of Pericles and the 15th Century had scarcely finer appeal to gifted souls.

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